

REPORT

ON THE

AFFAIRS OF THE INDIANS IN CANADA,

LAID BEFORE THE LEGISLATIVE ASSEMBLY,

20TH MARCH, 1845.



PROVINCE OF CANADA.

By His Excellency the Right Honourable Sir CHARLES BAGOT, G. C. B., one of Her Majesty's Most Honourable Privy Council, Governor General of British North America, and Captain General and Governor in Chief in and over the Provinces of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same, &c. &c. &c.

To Rawson William Rawson, John Davidson, and William Hepburn, Esquires,—GREETING:—

Know ye, that I, reposing trust and confidence in your loyalty, integrity, and ability, have constituted and appointed, and by these presents do constitute and appoint you, the said Rawson William Rawson, John Davidson, and William Hepburn, to be the Commissioners to inquire into the application of the annual grant of money made by the Parliament of the United Kingdom of Great Britain and Ireland for the benefit of the Indians in this Province, together with such other matters connected with the Affairs of the Indians residing in or visiting Canada, as have come, or you shall consider right to bring under the cognizance of the Provincial Government, and to report to me upon the said several matters, and whether in your opinion any change should be made in the manner of conducting the business of the Indian Department, or in the application of the funds placed at its disposal; hereby charging and commanding all persons to be aiding and assisting you, as Commissioners aforesaid, in the performance of the duties by this Commission assigned to you: And know ye further, that I do hereby give full power and authority to you as Commissioners as aforesaid to call before you all and every such person and persons as you may think proper, and to send for and examine all such papers, records, and documents, of every description, as you shall judge necessary, with a view to obtain such information as you may deem requisite for your guidance and assistance in investigating the several matters and things as aforesaid.

Given under my Hand and Seal, at Kingston, this tenth day of October, in the year of our Lord one thousand eight hundred and forty-two, and in the sixth year of Her Majesty's Reign.

(Signed)

CHARLES BAGOT.

By Command,

(Signed)

S. B. HARRISON,

Secretary.

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To His Excellency the Right Honourable Sir CHARLES THEOPHILUS METCALFE, Baronet, G. C. B., one of Her Majesty's Most Honourable Privy Council, Governor General of British North America, and Captain-General and Governor in Chief in and over the Provinces of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same, &c. &c. &c.

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MAY IT PLEASE YOUR EXCELLENCY,

THE Commissioners appointed to inquire into the Affairs of the Indians in Canada, and the application of the annual grant of money, made by the Imperial Parliament for the benefit of that Race, respectfully submit to Your Excellency their Report upon the several matters which have come under their investigation.

With the view of making themselves acquainted with the information already collected upon this subject, the Commissioners have perused the correspondence between the successive Governors of the two Provinces and the Secretary of State, from the year 1827 to the present time, together with the several Reports already made on the state of the Indians, and the constitution of the Indian Department.

They have also examined the documents published by the British and American Legislatures, relative to the Aborigines of North America.

By means of queries issued to the several officers of the Indian Department, to the Missionaries resident among the Indians, and to the other persons acquainted with the character and interested in the welfare of this race, a mass of valuable information upon their present state, and of suggestions for improving it, has

been collected, and will be found appended to this Report.

The written evidence thus obtained has in a great measure superseded the necessity of examining persons, but the Commissioners have availed themselves of such opportunities as have presented themselves of procuring oral evidence from competent witnesses.

The general results will be submitted under the following heads:

1st. History of the Relations between the Government and the Indians.

2nd. Past and present condition of the Indians.

3rd. Present mode of conducting Indian Affairs, under their several heads, with recommendations for its amendment.

The extent and importance of the subject, and the imperfect knowledge which exists with regard to it, will oblige your Commissioners to enter into considerable detail; but the information which they will submit appears necessary in order to afford a comprehensive view of the Affairs of the Indians, and to enable Your Excellency and Her Majesty's Government to form a judgment upon any scheme proposed for their future management.

SECTION I.

HISTORY OF THE RELATIONS BETWEEN THE GOVERNMENT AND THE INDIANS.

THE spirit of the British Government towards the Aborigines of this Continent, was at an early date characterized by the same forbearance and kindness which still continues to be extended to them.

In 1670, during the reign of Charles II. a code of instructions was issued for the guidance of the Governors of Colonies, from which the following are extracts:

"Forasmuch," it is there said, "as most of our Colonies do border upon the Indians, and peace is not to be expected without the due observance and preservation of justice to them, you are in Our name to command all the Governors that they at no time give any just provocation to any of the said Indians that are at peace with us," &c.

With respect to Indians who desired to place themselves under British protection, the instructions were that they should be received; and that the Governors "do by all ways seek fairly to oblige them and that they do employ some persons, to learn the languages of them, and that they do not only carefully protect and defend

"them from adversaries but that they more especially take care that none of our own subjects, nor any of their servants, do any way harm them. And that if any shall dare to offer any violence to them in their persons, goods or possessions, the said Governors do severely punish the said injuries, agreeably to right and justice. And you are to consider how the Indians and slaves may be best instructed and invited to the Christian religion, it being both for the honour of the Crown and of the Protestant religion itself, that all persons within any of our territories, though never so remote, should be taught the knowledge of God and be made acquainted with the mysteries of salvation."

During the wars which Great Britain waged with France, and, subsequently with the United States, on this Continent, both parties used their utmost endeavours to attach the Indians to their cause, and to incite them to join their standard. In this they were but too successful. The warlike character of their people, the temptation which the presents and encouragement

* Harleian MSS. British Museum.

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of the "Red Coat",* offered, and the opportunity which the occasion presented for prosecuting their revenge against their adverse tribes, led a great part of the race into the field. The history of this period affords abundant evidence of their enterprise and prowess as warriors, with many remarkable instances of heroism and magnanimity, and no less striking examples of bloody revenge, and savage cruelty:

At the conquest of Canada, the same spirit of forbearance was shown towards the Indians, as well those who had fought on the French side, as those who had espoused the British cause. All within the Province were alike taken under the protection of the British Government. The 40th Article of the Capitulation of Montreal, recites that "The Savages or Indian Allies of His Most Christian Majesty shall be maintained in the lands they inhabit, if they choose to reside there; they shall not be molested on any pretence whatsoever, for having carried arms and served His Most Christian Majesty; they shall have, as well as the French, liberty of religion, and shall keep their missionaries."

The subsequent Proclamation of His Majesty George III. issued in 1763, furnished them with a fresh guarantee for the possession of their hunting grounds and the protection of the Crown. This document, the Indians look upon as their Charter. They have preserved a copy of it, to the present time, and have referred to it on several occasions in their representations to the Government. It is of sufficient importance and interest to be quoted in part in this place.†

EXTRACT.

"And whereas it is just and reasonable and essential, to our interest and the security of our Colonies, that the several natives or Tribes of Indians, with whom we are connected, and who live under our protection, should not be molested or disturbed in the possession of such part of our dominions and territories, as not having been ceded to us, are reserved to them, or any of them as their hunting grounds; We do, therefore, with the advice of our Privy Council, declare it to be our Royal will and pleasure, that no Governor or Commander in Chief, in any of our Colonies of Quebec, East Florida or West Florida, do assume, upon any pretence whatever, to grant Warrants of Survey, or pass any Patents for lands beyond the bounds of their respective Governments, as described in their Commissions; as also that no Governor or Commander in Chief of our other Colonies, or Plantations in America, do presume, for the present and until our further pleasure be known, to grant Warrants of Survey, or pass any Patent for lands beyond the heads or sources of any of the rivers which fall into the Atlantic Ocean, from the West or North West, or upon any lands whatever which, not having been ceded to, or purchased by us as, aforesaid, are reserved to the said Indians or any of them.

"And we do further declare it to be our Royal will and pleasure, for the present as aforesaid, to reserve under our sovereignty, protection and dominion, for the use of the said Indians, all the lands and territories, not included within the limits and territory granted to the Hudson's Bay Company; as also all the land and territories lying to the Westward of the sources of the rivers which fall into the sea, from the west and north west as aforesaid; and we do hereby strictly forbid, on pain of our displeasure, all our loving subjects, from making any purchases or settlements whatsoever or taking possession of any of the lands above

reserved, without our special leave or license for that purpose first obtained.

"And we do further strictly enjoin and require, all persons whatsoever, who have either wilfully or inadvertently, seated themselves upon any lands within the countries above described, or upon any other lands, which not having been ceded to, or purchased by us, are still reserved to the said Indians as aforesaid, forthwith to remove themselves from such settlements.

"And whereas great frauds and abuses have been committed in the purchasing lands of the Indians, to the great prejudice of our interests, and to the great dissatisfaction of the said Indians, in order, therefore, to prevent such irregularities for the future, and to the end that the Indians may be convinced of our justice, and determined resolution to remove all reasonable cause of discontent, we do, with the advice of our Privy Council, strictly enjoin and require, that no private person do presume to make any purchase from the said Indians, of any lands reserved to the said Indians, within those parts of our Colonies, where we had thought proper to allow settlement; but if, at any time, any of the said Indians, who should be inclined to dispose of the said lands, the same shall be purchased only for us, in our name at some public meeting or assembly of the said Indians, to be held for that purpose, by the Governor or Commander-in-Chief of our Colonies respectively, within which they shall be; and in case they shall be within the limits of any proprietaries, conformable to such directions or instructions as we, or they, shall think proper to give for that purpose: And we do, by the advice of our Privy Council, declare and enjoin, that the trade with the said Indians shall be free and open to all our subjects whatsoever; provided that every person who may incline to trade with the said Indians, do take out a license for carrying on such trade, from the Governor or Commander-in-Chief of any of our Colonies respectively, where such person shall reside, and also give security to observe such regulations as we shall at any time, think fit, by ourselves, or our Commissioners to be appointed for this purpose, to direct and appoint for the benefit of the said trade; and we do hereby authorise, enjoin and require, the Governors and Commanders-in-chief of all our Colonies respectively, as well those under our immediate government, as those under the government and direction of proprietaries, to grant such licenses without fee or reward, and the security forfeited in case the person to whom the same is granted, shall refuse or neglect, to observe such regulations as we shall think proper to prescribe as aforesaid. And we do further expressly enjoin and require all officers whatever, as well military as those employed in the management and direction of the Indian Affairs, within the territories reserved as aforesaid, for the use of the said Indians, to seize and apprehend, all persons whatever, who, standing charged with Treason, misprision of Treason, murder, or other felonies or misdemeanors, shall fly from justice, and take refuge in the said territory, and to send them under a proper guard to the Colony where the crime was committed of which they shall stand accused, in order to take their trial for the same.

"Given at Our Court at St. James, the seventh day of October 1763, in the Third year of Our Reign.
"God save the King."

The resident Tribes were thus left undisturbed, and at the close of the American War in 1784, the Government granted to the Confederacy of the Six Nations, who had loyally maintained the British cause during that struggle, and were desirous of removing from their

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† For the entire document, see Appendix, No. 46.

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old hunting grounds within the United States, a large block of the most valuable land in Upper Canada, containing about 674,910 acres, which it had previously purchased from the aboriginal occupants. This Grant was made without any condition or restriction except that the lands should not be alienated without the consent of the crown.

Since 1763 the Government, adhering to the Royal Proclamation of that year, have not considered themselves entitled to dispossess the Indians of their lands, without entering into an agreement with them, and rendering them some compensation. For a considerable time after the conquest of Canada, the whole of the western part of the Upper Province, with the exception of a few military posts on the frontier, and a great extent of the eastern part, was in their occupation. As the settlement of the country advanced, and the land was required for new occupants, or the predatory and revengeful habits of the Indians rendered their removal desirable, the British Government made successive agreements with them for the surrender of portions of their lands. The compensation was sometimes made in the shape of presents, consisting of clothing, ammunition, and objects adapted to gratify a savage taste; but more frequently in the shape of permanent annuities, payable to the tribe concerned, and their descendants forever, either in goods at the current price, or in money at the rate of ten dollars (£2 10s.) for each member of the tribe at the time of the arrangement.

Of these agreements the Commissioners submit in the Appendix (66 and 67) a Schedule, showing the date, the tribe, the extent of the surrender, and the amount of compensation.

As these transactions have been made the subject of reproach to the Government, and a ground for subsequent claims on behalf of the Indians, it may be proper here to offer a few remarks on the subject.

It has been alleged that these agreements were unjust, as dispossessing the natives of their ancient territories, and extortionate, as rendering a very inadequate compensation for the lands surrendered.

If, however, the Government had not made arrangements for the voluntary surrender of the lands, the white settlers would gradually have taken possession of them, without offering any compensation whatever; it would, at that time, have been as impossible to resist the natural laws of society, and to guard the Indian Territory against the encroachments of the whites, as it would have been impolitic to have attempted to check the tide of immigration. The Government, therefore, adopted the most humane and the most just course, in inducing the Indians, by offers of compensation, to remove quietly to more distant hunting grounds, or to confine themselves within more limited reserves, instead of leaving them and the white settlers exposed to the horrors of a protracted struggle for ownership. The wisdom and justice of this course is most strongly recommended by Vattel, in his Law of Nations, from which the following passage is an extract:—

"There is another celebrated question to which the discovery of the new world has principally given rise. It is asked whether a nation may lawfully take possession of some part of a vast country in which there are none but erratic nations, whose scanty population is incapable of occupying the whole? We have already observed, in establishing the obligation to cultivate the earth, that these nations cannot exclusively appropriate to themselves more land than they have occasion for, or more than they are able to settle and cultivate. Their unsettled habitation in those immense regions, cannot be accounted a true and legal

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possession, and the people of Europe, too closely pent up at home, finding land of which the Savages stood in no particular need, and of which they made no actual and constant use, were lawfully entitled to take possession of it and to settle it with Colonies. The earth, as we have already observed, belongs to mankind in general, and was designed to furnish them with subsistence. If each nation had from the beginning resolved to appropriate to itself a vast country, that the people might live only by hunting, fishing and wild fruits, our globe would not be sufficient to maintain a tenth part of its present inhabitants. We do not, therefore, deviate from the views of nature, in confining the Indians within narrower limits. However, we cannot help praising the moderation of the English Puritans, who first settled in New England, who, notwithstanding their being furnished with a charter from their Sovereign, purchased of the Indians the lands of which they intended to take possession. This laudable example was followed by William Penn, and the Colony of Quakers that he conducted to Pennsylvania."

Nor can the friend of the Indian claim for him a monetary compensation based on the present value of the land, which has been created solely by the presence and industry of the white settlers. Its only value to the denizen of the forest, was as a hunting ground, as the source of his supply of game and furs. Of the cultivation of the soil, he then knew nothing. The progress of settlement, and the consequent destruction of the forests, with the operations of the lumberer, and fur trader, was shortly about to destroy this value: in every case the Indians had either the opportunity of retreating to more distant hunting grounds, or they were left on part of their old possessions, with a reserve supposed at the time to be adequate to all their wants, and greatly exceeding their requirements as cultivators of the soil at the present day, to which were added the range of their old haunts, until they became actually occupied by settlers, and in many cases, an annuity to themselves and their descendants forever, which was equivalent at least to any benefit they derived from the possession of the lands.

If subsequent events have greatly enhanced the value of their lands, it has been in consequence of the speedy and peaceable settlement of the country, by means, chiefly, of the agreements in question, and the Indians are now in possession of advantages which far exceed those of the surrounding white population, and which afford them the means, under a proper system of mental improvement, of obtaining independence, and even opulence.

These agreements have been faithfully observed by both parties. The Indians have not disputed the title of the Crown to the lands, which they have surrendered; and the annuities have always been the first charge upon the revenue derived from the sale of Crown Lands, and have been *punctually paid up to the present time*.

From the earliest period of the connexion between the Indians and the British Government it has been customary to distribute annually certain presents, consisting chiefly of clothing and ammunition. It does not clearly appear how and when this practice arose. In a memorial of the Seven Nations to the Governor of Lower Canada, in 1837, they assert that it was commenced by the French Government.* The object

* "Father, these presents (since we are taught to call them by that name,) are not in fact presents. They are a sacred debt contracted by the Government, under the promise made by the Kings of France to our forefathers, to indemnify them for the lands they had given up, confirmed by the Kings of England since the cession of the country; and up to this time, punctually paid and acquitted." — *Parl. papers, 17th June, 1839, No. 323, page 62.*

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at that period was doubtless in the first instance to conciliate the Indians, to ensure their services, and to supply their wants as warriors in the field: and afterwards, in times of peace, to secure their allegiance towards the British Crown, and their good will and peaceful behaviour towards the white settlers.

The practice has continued to the present time, partly owing to a renewal of the occasions which first led to it; partly to repeated, but apparently unauthorised, declarations of officers of the Government, that the system should, for ever be maintained; and partly to the apprehension that its sudden discontinuance would cause inconvenience and hardships to a large portion of the race within the Province.

The British Government have always considered the Indians to be under their special charge. In the Lower Province the tribes were early converted and collected in settlements by the Jesuits, who received large grants of land from the French Crown for this service. Upon the Conquest, the Crown took possession of these estates, and thus cut off any further benefit which the Indians might have derived from them. In the Upper Province, however, Christianity and civilization had, until a recent period, made little progress among them. They were an untaught, unwary race, among a population ready and able to take every advantage of them. Their lands, their presents and annuities, the produce of the chase, their guns and clothing, whatever they possessed of value, were objects of temptation to the needy settlers and the unprincipled trader, to whom their ignorance of commerce and of the English language, and their remarkable fondness for spirits, yielded them an easy prey. Hence it became necessary for the Government to interfere. Laws were passed to prevent or limit trading with them—to hinder the sale of spirits to them—to exclude whites from their settlements—and to restrain encroachments upon their lands. Officers were appointed at the principal Indian settlements, to enforce these laws, and to communicate between the tribes and the Government; to attend to the distribution of their presents and annuities; to prevent discussion; and, generally, to maintain the authority of the Government among the tribes.

The system of dealing with them was essentially military. For a long time they were under the head of the military department, and were considered and treated as military allies or stipendiaries.

Little was done by the Government to raise their mental and moral condition. In Lower Canada the Roman Catholic Missionaries, originally appointed by the Jesuits, were maintained. In Upper Canada, until a very late period, neither Missionary nor Schoolmaster was appointed. The omission was in later years supplied by various religious Societies, whose efforts have in many instances met with signal success, and within a still more recent period the Government has directed its attention to the same object.

As the Indian Lands were held in common, and the title to them was vested in the Crown, as their Guardian, the Indians were excluded from all political rights, the tenure of which depended upon an extent of interest, not conferred upon them by the Crown.

Their inability also to compete with their white brethren debarred them, in a great measure, from the enjoyment of civil rights, while the policy of the Government led to the belief that they did not in fact possess them.*

* The records of the Courts of Justice furnish undoubted evidence that the Indians are amenable to, and enjoy the protection of, both the civil and criminal laws of the Province. That they may share in, and are entitled to, all the political privileges of the

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They were thus left in a state of tutelage, which although devised for their protection and benefit, has in the event proved very detrimental to their interests, by encouraging them to rely wholly upon the support and advice of the Government, and to neglect the opportunities which they have possessed of raising themselves from the state of dependence to the level of the surrounding population.

It is easy, at the present day, on looking back, to trace the error of the Government, and its evil consequences; but it is only just to observe that the system was in accordance with the legislation of the times. The regenerative power of religion and education was not then as now appreciated. The effects of civilization, and the necessities arising out of it, were not foreseen. The information of the Imperial Government was very imperfect. It was not easy nor safe rashly to change a mode of treatment to which the Indians had become accustomed, and thus the system has been allowed to continue up to the present time, long after the Government has become aware of its imperfections and inconveniences.

It must also be acknowledged that the system was never fully carried out. The protection which the Government intended to throw over the Indians was not and could not be sufficiently maintained. No supervision was adequate to guard so many detached and distant bands from the evils inflicted on them by their white neighbours, aided by their own cupidity and love of spirits. Their lands were encroached upon, frequently with their own consent, bought with a bribe to the Chief. Their complaints were often adjudicated upon by parties interested in despoiling them, or prejudiced against them; and thus a system, erroneous in itself, became more hurtful from its necessarily imperfect development. Of late years, however, the Government has become sensible of the necessity for introducing some change in this policy.

The Commissioners have not had an opportunity, and they did not consider it necessary, to examine the official correspondence prior to the year 1827; but subsequent to that date they find abundant evidence of the desire of successive Secretaries of State to ascertain the condition of the Indians, and to suggest measures for their benefit, with a reciprocal spirit on the part of the several Governors of both Provinces. This correspondence, which up to the year 1839, has been laid before the British Parliament,* contains very valuable information, particularly with regard to the Indians of Lower Canada; and conveys suggestions and orders from the Secretary of State, which, if acted upon, would already have done much towards raising the condition and character of the Indians; and which, it is presumed, have been neglected only on account of the more pressing matters arising out of the disturbed state of the two Provinces.

The Commissioners deem it of importance to give a brief summary of this correspondence, as it exhibits the views of the Government, and vindicates it from the

whites when individually possessed of the necessary qualifications may be inferred from the fact, that John Brant, an Indian Chief of the six nations, was elected a Member of the Legislative Assembly of Upper Canada. The subsequent loss of his seat in that body, was occasioned in consequence of his not possessing sufficient freehold property, and not on account of his origin. Mr. Justice Macaulay's, and Mr. Attorney General Ogden's opinions on this subject are given in the Appendix, No. 98.

* Return to several addresses to His Majesty relating to the Aboriginal Tribes in North America, &c. Ordered to be printed by the House of Commons, 4th August, 1834. No. 617.

Copies or extracts of correspondence since 1st April 1835, between the Secretary of State for the Colonies, and the Governors of the British North American Provinces respecting the Indians in these Provinces. Ordered to be printed by the House of Commons, 17th June, 1839. No. 323. These Documents will henceforward be referred to as Parl. Papers, 1834 or 1839.

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imputation of indifference to the welfare of the Indian race, while it points out many of the remedies which it will be their duty to recommend, and enables them to claim the bygone sanction of officers of distinguished benevolence and experience.

Parl. Papers. It appears that Earl Bathurst, the Colonial Secretary in the year 1822, and
[p. 7, 1834. Ib. p. 5. Viscount Goderich, holding the same office in 1827, contemplated a reduction of the Indian Department, with a view to its ultimate abolition. Lord Goderich suggested the commutation of all payments then made in goods, including the annuities and presents, into money.

Ib. p. 6. The Earl of Dalhousie, who, as Commander of the Forces, had the superintendence of the Indians in both Provinces, objected strongly to this change, the mischief of which is clearly pointed out in other parts of this correspondence, and will be hereafter noticed.

Ib. p. 22. In 1828, Lord Dalhousie furnished a detailed Report upon the condition of the several bands of Indians in both Provinces, prepared by Major General Darling, who, in his capacity of Military Secretary, had for many years been in charge of the Indian Department.

As this information was obtained by personal investigation, and no reference is made to any former Reports, it is probable that this is the earliest document received by the Government, which contains any detailed statement relative to the tribes.

Ib. p. 26, 27. General Darling pointed out the necessity of more active steps to civilize and educate the Indians, and suggested the substitution of stock and agricultural implements, for the goods given them in payment of their annuities.

(It may be well here to state, that the total number of Indians who then came under the observation of the Government, and within the reach of its influence in both Provinces, did not exceed 18,000, and it has since decreased.)

Ib. p. 36. The above suggestion was approved by 3d Dec. 1828. Sir George Murray, who at the same time divided the Government of the Indians, and placed them under the superintendence of the Governors of the respective Provinces. In the same Despatch, he called upon Sir J. Kempt to Report as to the measures which he considered "necessary for the moral and religious instruction of the Indians, and how far the labors of the Missionaries in this respect had been beneficial; or may require assistance; and whether the measures which have hitherto been adopted for the protection of the Indians, in the lands and property to which they are fairly entitled, have been effectual."

16 May, 1829. These enquiries were not directly answered, but Sir J. Kempt, in his reply, proposed various reductions in the Department, and suggestions for the settlement of the Indians, and the distribution of the presents, and concluded with the following recommendations:—

"It appears that the most effectual means of ameliorating the condition of the Indians, of promoting their religious improvement and education, and of eventually relieving His Majesty's Government from the expense of the Indian Department, are—

"1st. To collect the Indians in considerable numbers, and to settle them in villages, with a due portion of land for their cultivation and support.

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"2d. To make such provision for their religious improvement, education, and instruction in husbandry, as circumstances may from time to time require.

"3d. To afford them such assistance in building their houses, rations, and in procuring such seed and agricultural implements as may be necessary, commutating, when practicable, a portion of their presents for the latter.

"4th. To provide active and zealous Missionaries, for the Indians at the Bay of Quinté and Guillebury, and to send Wesleyan Missionaries from England to counteract the antipathy to the Established Church, and other objectionable principles, which the Methodist Missionaries from the United States are supposed to instil into the minds of their Indian converts."

These suggestions, with the exception of the last, which was not noticed in the reply, were approved by 1st Dec. 1829, the Lords of the Treasury and the Secretary of State, but an order was at the same time given that the whole expense of the Department should not exceed £20,000.

This limitation has probably been one of the chief reasons why the policy recommended by Sir J. Kempt, and adopted by the Secretary of State, has not been carried out on any systematic plan, for the greater part of this sum has been absorbed by the annual presents and the expense of the Department. This mode also in which the accounts of the Department have been kept, has left the Government in the dark as to the supplies applicable to purposes of improvement, and it may be asserted that the proposed scheme could not then have been undertaken upon an extensive scale with the means thus afforded, and with an establishment organized for the maintenance of a different system.

In the meantime, however, Sir John Colborne, then Lieutenant Governor in Upper Canada, had sought permission to apply the amount of the annuities towards building houses and purchasing 22 June, 1829, agricultural implements and stock for the Indians entitled to such payments, who might be disposed to take up a fixed abode in the Province; and upon leave being granted, he lost no time in introducing the change.

In the same year, the experiment of educating Indian youths, at a common English school, was commenced in Lower Canada, by placing six Indian boys at a school at Chateauguay, under the supervision of Major Plenderleith Christie, who has bestowed great attention upon the Indians, and whose benevolent exertions in their favor have been continued to the present time. This number was subsequently increased by Lord Sydenham to twelve, and the expense of their board and education continues to be borne by the Government.

The important change of transferring the Indians from the charge of the Military authorities to that of the Civil Governors in both Provinces, was introduced at this time by Sir George Murray, and the motives 23 June, 1830, which led to it are ably described in the following extract from one of his despatches:—

"I consider this the proper opportunity for bringing under your notice some of the opinions which I have formed with respect to the policy which has hitherto been pursued towards the native tribes living in the British territories in North America, as well as to point out those alterations in the system which I consider it will be proper to adopt for the future.

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"It appears to me, that the course which has hitherto been taken in dealing with these people; has had reference to the advantages which might be derived from their friendship in times of war, rather than to any settled purpose of gradually reclaiming them from a state of barbarism; and of introducing amongst them the industrious and peaceful habits of civilized life.

"Under the peculiar circumstances of the times, it may have been originally difficult to pursue a more enlightened course of policy; the system may, perhaps, have been persisted in by the Home and Colonial Governments rather as a matter of routine than upon any well considered grounds of preference; whilst, on the part of the Indians themselves, there is no doubt that its accordance with their natural propensities, and with their long established habits, rendered it more acceptable to them than any other. Nor is it unlikely that if, on the one hand, there existed a disposition in the aboriginal inhabitants to cling to their original habits and mode of life, there was a proneness also in the new occupants of America to regard the natives as an irreclaimable race, and as inconvenient neighbours, whom it was desirable ultimately wholly to remove.

"Whatever may have been the reasons which have hitherto recommended an adherence to the present system, I am satisfied that it ought not to be persisted in for the future; and that so enlarged a view of the nature of our connexions with the Indian tribes should be taken, as may lead to the adoption of proper measures for their future preservation and improvement, whilst, at the same time, the obligations of moral duty and sound policy should not be lost sight of."

He then notices the favorable opportunity offered by the increased disposition of some of the Indians to alter their mode of life,—repeats a former injunction to encourage in every possible manner the progress of religious knowledge and education generally among the tribes,—expresses "his decided opinion that these inestimable advantages should be allowed to follow in, through whatever channel they may find their way,"—recommends the substitution of presents likely to produce a taste for agricultural pursuits, in lieu of those calculated to keep alive in the Indians their passion for the chase and their warlike propensities, and advises their settlement in Townships or upon detached lots of land, in a manner similar to the European settlers.

27 Jan., 1830, Sir J. Kempt having objected to the
Ib. p. 98. Indians being placed under the Civil
Governors, the Secretary of State replied that he saw
22 March, 1830 no good reason for not adhering to his
Ib. p. 90. original instructions.

From this time forward, therefore, a different system has been adopted towards the Indians, upon the express authority of the Secretary of State. A subsequent correspondence shows that several measures in anticipation of these instructions had already been taken. But unfortunately the difficulties Sir J. Kempt, 20 May, 1830, already pointed out, and the unsettled political state of the Provinces, have prevented any systematic arrangements for carrying out in their full spirit the benevolent intentions of the British Government.

Vide last reference. Sir J. Kempt proposed a scheme for settlement and education in Lower Canada, which was never acted upon. Subsequently, the Earl of Gosford transmitted a voluminous and highly valuable Report of the Executive Council of Lower Canada, containing

1839, p. 25. various recommendations for the amelioration of the Indians, which met with the entire approbation of the Secretary of State, who, in the autumn of 1838, authorised Lord Durham to carry the proposed measures into effect.

The Commissioners have already noticed the difficulties which have been opposed to the execution of these instructions, and which may account for no steps having, up to the present time, been taken for the further improvement of the Indians in this part of the United Province.

In Upper Canada much has since been done in furtherance of Indian civilization—it is true that much more was required—than in the Lower Province. The number of resident Indians was double, and many thousands more were wanderers in the remote and uninhabited districts. Almost all the tribes in Lower Canada had long been partially civilized and converted to Christianity; the majority of those in the Upper Province were uncivilized and pagans. The former possessed no annuities, and were dependent wholly on the Parliamentary Grant, the inadequacy of which, to meet any large increase of expenditure, has been already pointed out. The latter were in the enjoyment of an annual income, payable by the Government, or derived from investments in public and private securities, amounting to above £6500.

Hence the opportunities and means for promoting their improvement were much greater, and successive Lieutenant Governors, prompted and aided by the Secretaries of State, and by the zealous and laudable exertions of missionaries of all classes, have conferred great and lasting benefits on the tribes within their jurisdiction. Their efforts have been restricted by the same causes as in the other Province. In both, it appears that the Indians have now attained nearly the same stage of civilization at which their further progress requires more enlarged measures, and more active interference.

The steps by which the Upper Canadian Indians were brought to this condition are described in the official correspondence.

14th October, 1830, Parl. Papers, 1834, p. 128. In 1830 Sir John Colborne reported that certain tribes, comprising a few hundred individuals, had been placed under the charge of a Superintendent of the Indian Department, and urged to clear a tract of land between Lakes Huron and Simcoe;—that he had directed houses to be built for them, on detached lots, and that they were clearing ground for farms. Agricultural implements had been procured for them, experienced farmers had been engaged to instruct them, and schoolmasters appointed to educate their children.

Mr. Anderson's Rep. in Sir J. C. 22d Jan., 1836. The successful result of this first experiment is described in an interesting Report of the Superintendent, transmitted five years subsequently, to the Secretary of State.

Similar measures were reported in 1830, to be on trial at the Indian stations on the Thames and St. Clair. The result has been alike beneficial.

The expense of these measures, which were subsequently extended by Sir John Colborne to other tribes, was defrayed out of the surplus of the Parliamentary Grant, and their annuities.

Parl. Papers, 1830, p. 138. In 1832, the Secretary of State recommended that the charge for the Indian Department in the Canadas should be submitted to Parliament in a separate estimate. Previously to this

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period the charges for the presents, including those given on account of the annuities payable for lands surrendered, had been yearly granted by the British Parliament in a separate vote; while the salaries and pensions of the officers of the Indian Department had been paid from the military chest, and provided for out of the army extraordinaries. This course being considered irregular, Lord Goderich proposed that for the future, the land-payments, or annuities payable for lands surrendered, which were confined to Upper Canada, should be charged on the Casual and Territorial Revenue of that Province, while the remaining charge, having been originally incurred with the view of securing the services of the Indians in wars, for British, and not exclusively colonial interests, ought, according to His Lordship's view, to be provided by the Imperial Parliament.

Ib. p. 146. This arrangement was completed in 1834, when the annuities were definitely ordered to be charged on the Territorial Revenue.

About this time, the project of collecting, at the Manitoulin Island, the small band of Indians hitherto scattered over the north-western parts of Upper Canada, was matured. This island, which is situated on the northern side of Lake Huron, and is in extent, about 100 miles by 30, appeared well suited for the purpose. It was uninhabited by whites, and offered few temptations to invite them thither. The land and climate were reported to be good, the country to be well watered by rivers and interior lakes, and its numerous bays, to abound in fish. Sir John Colborne authorized the commencement of a settlement by the erection of several buildings, and made it the place for the delivery of the annual presents to the visiting Indians.

In the year 1835, a select Committee of the House of Commons on Military Expenditure in the Colonies, reported the following Resolution:—

"That the Committee are of opinion from Parl. Papers, 'the evidence taken, and to which they refer' 33 p. 1. 'fer that the Indian Department may be greatly reduced, if not altogether abolished; and they therefore call the attention of the House to the same, and also to the expense of articles annually distributed to the Indians, and whether any arrangement may not be made to dispense with such distribution in future, or to commute the presents for money."

In consequence of this Resolution, Lord Glenelg, then Secretary of State for the Colonies, addressed a Despatch to the Governors of both Provinces; the following extracts from which will explain His Lordship's views.

1. "I feel bound, after much consideration, to express my opinion, that the time is not yet arrived at which it would be possible, consistently with good faith, altogether to discontinue the annual presents to the Indians."

2. "Of the sum expended in presents, there is, however, a portion, which would appear to be placed under peculiar circumstances. It has often been represented, and lately on official authority, that of the Indians who receive presents from the British Government, a considerable number reside within the United States, and only resort to Canada at the periods of issue."

"I have to request that you will direct an immediate inquiry to be made into the truth of this statement, and that you will ascertain and report to me under what arrangements or conditions, such persons have hitherto received presents, at what periods their change of domicile took place; how far the faith of

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"the country is pledged to them; and whether any bad consequences are to be apprehended from the discontinuance of their supplies."

3. "While, however, my present information leads me to believe, that the immediate or early discontinuance of the annual presents to the Indian Tribes residing within the British Provinces, without a commutation, would be unjust and impolitic, I am by no means prepared to admit that they should be indefinitely perpetuated; and I have to request that you will direct your early attention to a consideration how far it may be practicable, consistently with good faith, and sound policy, gradually to diminish their amount, with a view to the ultimate abrogation of the existing custom."

4. With reference to the idea of commuting the presents for money, His Lordship stated: "I am not disposed to question the accuracy under these existing circumstances of the opinions expressed by Lord Dalhousie and Sir J. Kempt; on the contrary, I think it probable that at the date of their despatches, such consequences might have followed from money payments to the Indians; but since that time considerable progress, I have reason to believe, has been made in the settlement and civilization of the tribes, and it has been stated by persons to whose experience it is impossible not to defer, that it would be very advantageous to them to receive in money a proportion of the annual issues. I have therefore thought it advisable again to bring the subject under the consideration of the Lords Commissioners of the Treasury, and I have obtained their Lordships sanction to a commutation of the usual presents for money."

"If, therefore, you should upon investigation find reason to conclude that the well being of the Indians would be promoted by substituting an equivalent in money, in lieu of articles at present issued, or a portion of them, you will consider yourself at liberty, to effect such a commutation."

5. Looking, however, to the moral and religious improvement of the Indians, and their instruction in the arts of civilized life, as the principal object to be kept in view in our intercourse with these tribes, I am anxious that your enquiries should be specifically directed to the practicability of effecting a commutation of the presents for some object of permanent benefit and utility to the parties now receiving them. It was with this motive that agricultural implements have of late been included among the presents; but I hope it may be possible to carry the principle into more extended operation.

6. From the Reports in this Department, it appears that not only among the more settled and civilized tribes, but even among those inhabiting the remote Districts of Canada, a strong desire for knowledge has recently been evinced in Upper Canada; schools have been established by societies and by private individuals, and are said to be well attended. In Lower Canada, also, similar efforts appear to have been made, though perhaps not with so favourable a result: these circumstances, combined with the general docility of the Indian tribes, lead me to hope, that a scheme of a more general nature would not fail of ultimate success. I cannot, of course, pretend to enter into the details of such a scheme; it is sufficient for me to impress upon you the readiness and the anxiety of His Majesty's Government to co-operate to the utmost of their power in its promotion. With this view they are pre-

* This is a mistake, no such change had been made in the presents, but part of the annuities in Upper Canada had been expended in the purchase of such articles.

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"pared, should you think such a measure practicable, and if the consent of the Indians can be obtained to it, to sanction the application of at least a portion of the sums now expended in the purchase of stores, and presents, to the erection of school houses, the purchase of elementary books, and the payment of resident school-masters, for the benefit of the Indian tribes. Nor if so important a commutation could be effected, would they think it necessary to postpone its commencement from any consideration of economy, in regard to articles which may have been already consigned to the colony for distribution, and which might in such a case remain on hand. Upon this subject, however, I shall be anxious to receive from you, at as early a period as possible, such suggestions as the means of information within your reach may enable you to offer for the guidance of His Majesty's Government.

"7. It remains for me to notice the expenditure on account of the Indian Department. Of this I do not hesitate to express my opinion that it bears an undue proportion to the whole amount of expenditure under consideration. * * * * * From the evidence adduced before the Committee of the House of Commons on Colonial Military Expenditure it would appear that the duty of distributing the presents, even if that system should be maintained, might be wholly performed by the existing Commissariat establishment in Canada. If the distribution of presents be not continued, whether by reason of their commutation for money, or of the application of the price of them to purposes connected with education, the service of the Indian Department might still more easily be dispensed with. In this branch of the expenditure I am inclined to think that an extensive reduction might immediately take place, and with this view I am anxious to direct your early and particular attention to the subject.

"8. It is not my intention to make any reduction in the sum to be required for the ensuing year, but it will at the same time be distinctly intimated to the House of Commons, that the vote is only taken provisionally; that steps are in progress for ascertaining the practicability of immediate reductions in the expenditure on account of the Indians: and that His Majesty's Government entertain a confident hope, that they will not be compelled in future years to make so large a demand for this service upon the liberality of Parliament."

This despatch led to the consideration of the whole subject by the Executive Council of Lower Canada, and to the production of the Report already referred to. It also suggested an interesting and somewhat memorable despatch of Sir Francis Head, in which he broached the opinion (happily almost unsupported by other testimony), that it is hopeless to attempt to civilize the Indian tribes in Canada. Parl. Pap. 1839, p. 124, and Sir F. B. Head's narrative.

The immediate results were the reduction of several officers in Lower Canada, and the preparation for reductions in the upper Province, which, however, were not carried into effect, in consequence of the outbreak in 1838.

In Lower Canada the question of commuting the presents for money payments, was referred to the Chiefs and was unequivocally condemned by them and all the Officers of the Department.

On the point of employing part of their allowance towards the furtherance of their religious and moral improvement, they urged that although willing to be instructed, yet as their white brethren in the

Province were provided with the means of education at the public expense, they did not think that they ought to be called on to give up a portion of their small allowance for these purposes.

The chief recommendations of the Committee of the Executive Council are embraced in the following extracts from their Report, and from the Earl of Gosford's Despatch, submitting it to the Secretary of State:—

Extract from Report.

"The Committee therefore deem it their duty to express, in the strongest manner, their conviction that good faith, justice, and humanity alike require that the discontinuance of the presents, until the Indians shall be raised to a capacity of maintaining themselves on an equality with the rest of the population of the Province."

Extracts from Despatch.

"The other principal recommendations of the Report are:—
Ib. p. 25.

"1st. The recommending, as suggested by the Commissary General, a different kind of clothing to be distributed for that hitherto supplied, viz: something more resembling the European mode of dress.

"2nd. The substitution of Agricultural implements for trinkets and ornaments, and the discontinuance of the issuing of fire arms and ammunition, except to old hunters, or such adult Indians, as shall have become settlers in the forest.

"3rd. That the wandering Indians, about 125 in number, who resort here annually for presents, should cease to receive them after the ensuing year, unless they choose to settle and cultivate the soil in some part of the Province.

"4th. It deprecates the proposal for commuting the presents for money payments, as not only repugnant to the wishes of the Indians, but as fraught with mischief and degradation to the whole race.

"5th. The Report next strongly recommended the establishment and maintenance of schools, in which instruction shall be given as well in the rudiments of education, as in agriculture and some of the handicrafts, and the English as well as the French language taught; and to promote these objects it is suggested for consideration, whether some of the medals or ornaments now given as presents, might not be converted into prizes for proficiency in these pursuits; and whether it might not be advisable to make the gift of presents to Indians and their families, conditional on their sending their children to such schools.

"6th. The Report then advances to the consideration of a question of primary importance in conducting the experiment for inducing the Indians to change their present for more civilized habits of life, viz: their settlement; and after adverting to the advantages and disadvantages of locating them in separate masses, and dispersing them over tracts already peopled, recommends that compact settlements should be formed of such as may be disposed, upon lands not very remote from existing settlements, allowing, however, those that may be willing to take separate locations elsewhere, to follow their own choice, and giving them agricultural implements, but no other description of presents.

"7th. The Report closes with some account of the different tribes of Indians in this Province, and their possessions, and recommends that certain portions of

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"land should be reserved in specified parts of the Province, for such of the tribes as appear to need such an augmentation of their property." Some of these and other minor recommendations, Lord Gosford at once commenced to carry out, as far as he felt himself authorized without the previous sanction of the Secretary of State. And he reports to the Secretary of State the measures he had adopted.

As Sir F. Head's views differ from the most competent authorities, and do not appear to be supported by experience, it will only be necessary to state them in his own concise words.

"1st. That an attempt to make farmers Ib. p. 125. of the Red men has been generally speaking a complete failure.

"2nd. That congregating them for the purpose of civilization has implanted many more vices than it has eradicated; and consequently

"3rd. That the greatest kindness we can perform towards these intelligent, simple minded people, is to remove and to fortify them as much as possible from all communication with the Whites."

The practical result at which he arrived was the general removal of the Indian tribes to the Manitoulin Island, and the cession to the Crown of the Lands which they had previously held in different parts of the Province.

In the impolicy of discontinuing the issue of presents, or commuting them for a money allowance, he concurred with the authorities already quoted.

With regard, however, to the visiting Indians from the United States, he was of opinion, that the issue of presents to them might be stopped after the expiration of three years, which would give them time to prepare for the change; and he recommended that a declaration to this effect should be formally announced at the next distribution. This suggestion met with the approval of the Secretary of State, and was carried into execution.

In the spring of 1837, the Lords of the Treasury, with the view to enable His Majesty's Government to determine what ulterior arrangements it might be expedient to adopt for the purpose of encouraging the Indians to adopt agricultural pursuits, and acquire habits of settled industry, and of regulating the expense of building villages for their occupation, issued the following series of queries, which were transmitted to the Governor of either Province, and answered in considerable detail:—

Ib. p. 76.

"1st. The number of tribes and of Indians resident within the British Territory.

"2nd. The pursuits of each tribe, with the number of fixed locations occupied by the Indians.

"3rd. The situation of the locations of the settled parties or of hunting grounds occupied by the other Indians.

"4th. The extent of lands set apart at the different locations, for the use of the Indians, or of the hunting ranges.

"5th. The persons employed in the superintendence of the settled Indians, or of the other Tribes, with the designations and salaries, and a summary of the duties they have to perform."

"6th. The number and description of the Clergy or teachers attached to each tribe or party, and

"7th. Whether the expenses of the tribe or party are defrayed by the Parliamentary grant or from the land payments, out of the Territorial Revenue of the Crown?"

With this information before him, Lord Glenelg addressed Despatches to the Governors of both Provinces in August, 1838.

To the Earl of Durham, he wrote:—

"With respect to Lower Canada, the Report of the Committee of Executive Council leaves little to be desired, either as to the details of the question, or as to the principles on which it ought to be dealt with, or as to the practical application of those principles. The sentiments and suggestions of that Report coincide, not only with my own views, as explained in former Despatches, but also with those of the persons in this country, and in the Canadas, who most interest themselves in the fate of the Indians. I have, therefore, to authorise you to carry the proposed measures into effect."

He desired a Report upon the result of the several measures adopted by Lord Gosford, and with a view of furnishing the Government from time to time with an accurate account of the state of the Indians and of their progress in the arts of civilized life, directed that a detailed Report on these subjects should be proposed and transmitted periodically.

The early return of Lord Durham, and the more momentous affairs which have occupied the attention of his successors, will account for these instructions not having hitherto been executed.

His Lordship concluded his Despatch with the following three general observations.

"1st. It should be regarded as a fixed principle in any arrangements that may be made regarding the Indians, that their concerns must be continued under the exclusive care and superintendence of the Crown. My meaning cannot be better expressed than in the words of the Committee. 'They think it right to observe in general, that in the recommendations which they have offered, they assume that the Indians must continue to be as they have hitherto been, under the peculiar care and management of the Crown, to which, whether under French or English dominion, they have been taught exclusively to look for paternal protection, in compensation for the rights and independence, which they have lost; until circumstances make it expedient that they should be turned over by the Crown to the Provincial Legislature, and receive Legislative provision and care; the Committee conceive that all arrangements with respect to them, must be under the immediate directions of Her Majesty's Government, and carried into effect under the supervision of officers appointed by it,'"

"2nd. I recommended (in a former Despatch) that although the modes of applying the money destined for the Indian Department might be varied, yet the whole amount applied to that service should not exceed the sum actually voted by Parliament for that purpose, and certainly the strictest economy should be exercised in the application of the money so voted,—at the same time, no real interest of the Indians ought to be sacrificed, nor any practical improvements deferred, on the sole ground of expense. From what source any necessary supplies for this object, beyond the sum annually voted, should be drawn, may be a question; but although it would be inexpedient to apply to Parliament for an increased vote, resource might be had to the Provincial Revenues, including in that term the Crown Revenues as well as those of other kinds. There is surely no object for which those revenues can be more justly and legitimately rendered available than this."

"It is to be regretted that in the proposals made to the Assembly of the different Provinces respecting

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"the cession of the Crown Revenues in return for a fixed Civil List, some stipulation was not introduced, securing a portion of the annual revenue for the social and religious improvement of the the Indians. In these cases, as in Upper and Lower Canada, where the negotiations will have to begin *de novo*, it may be right to insert some provision to that effect, for in such cases it is clearly open to the Crown to vary or add to the terms of the proposal. But even were it too late to take this step, I have no doubt that an appeal to the justice and liberality of the local Legislature, in behalf of the Indians, would meet with a cordial and efficient return.

"3rd. I would, in the same spirit, deal with the question of lands for the Indians,—however rigidly the rules respecting the disposal of lands may be observed in general, and it is necessary to observe them with the utmost strictness, yet if in any case it be for the clear advantage of the Indians to depart from those rules, the departure ought without hesitation to be sanctioned."

To Sir George Arthur, who succeeded Sir Francis Head in the Government of Upper Canada. His Lordship wrote as follows: "The Report (lb. p. 86.) of the Committee of the Executive Council of Lower Canada so completely accords with my sentiments, both as to the principles which it lays down and to the detailed suggestions which it recommends that I might well abstain from addressing to you any instruction except that of acting on that Report, in so far as the difference of circumstances in Upper and Lower Canada may permit.

"It is to be regretted that there exists no Report or account of the actual state of all the Indians in Upper Canada on the plan of this Report of the Committee of Executive Council of the Lower Province; of the condition of some of them, accurate statements are given by the Missionaries most conversant with them; but the desideratum is a clear and comprehensive representation of the position, number, habits, circumstances, and degrees of moral and social advancement of each tribe. I must request you to take means to supply this defect."

The Commissioners must here observe that this Report, although subsequently called for on several occasions has never yet been furnished, nor has any periodical report on the state and progress of the Indians, which His Lordship in this despatch ordered to be supplied at least once a year, ever been transmitted.

His Lordship dissented from Sir F. Head's opinion that there was any peculiar inaptitude among the Indians to profit by the doctrines of Christianity, or to adopt the habits of civilized life; but concurred with him and the Committee of the Executive Council of Lower Canada, in the necessity of separating the Indian locations as much as possible from the white settlers, and directed that in any scheme for the improvement of the Indians, the first object to be arrived at, should be their location in compact settlements, apart, if possible, from the population of European descent. He added, however, that where settlements had already been made and land brought into cultivation, Her Majesty's Government would be most unwilling to interfere.

With regard to the settlement at Manitoulin, His Lordship, upon the representations made against it, required information, and directed that special inquiry into their truth should be made on the spot, and the result be reported to him. The enquiry appears to have been made, and a report was presented to the Lieutenant Governor, but not transmitted to the Secretary of State.—(See Appendix No. 25.)

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The general principles by which His Lordship considered that the Executive Government should be guided in its treatment of the Indian tribes, are stated in the following extracts:—

"The first step to the real improvement of the Indians is to gain them over from a wandering to a settled life; and for this purpose it is essential they should have a sense of permanency in the locations assigned to them; that they should be attached to the soil, by being taught to regard it as reserved for them and their children by the strongest securities. Their locations therefore should be granted to them and their posterity for ever by a grant under the great seal of the Province, on such terms, and accompanied by such provisions, as shall render them unattachable by creditors, and inalienable either by the tribe or any occupant, without the joint concurrence of the Lieutenant Governor for the time being, the principal chief of the settlement, and the resident missionary or missionaries.

"In this connection I recommend to your consideration the means of encouraging and promoting among the Indians the pursuits of agriculture. By seasonable and judicious intervention it seems not unlikely that the Government may materially aid that object.

"2nd. The next important object to be obtained is the establishment among them of schools, with competent teachers; schools affording elementary instruction, not only in the common branches of education, but in the rudiments of agriculture and of mechanics, and superintended by masters of competent knowledge, and of strictly moral and religious character. The requisite authority for applying towards purposes of this nature a portion of the Parliamentary vote on account of the Indian Department, was conveyed to your predecessor in my despatch of the 14th January, 1836. I have little doubt that among the missionaries who have so zealously devoted themselves to the conversion of the Indians, teachers for such schools may be found."

"3rd. In order to stimulate the exertions of those who attend the schools, it would probably be advantageous, that periodical examination should take place, accompanied by public trials of skill in agriculture. On such occasions, prizes should be distributed to those who have shown peculiar diligence or ability or who have distinguished themselves by regularity and good conduct. The consideration which would attach to those who obtained such prizes would be an incentive to some who might otherwise neglect the schools.

"4th. The gradual conversion of the usual presents into agricultural implements. And the introduction, if possible, of a change in the dress of the Indians, would probably conduce to wean them from their former habits. In promoting such a change, however, great care would be required not to offend the national habits and prejudices of these people, or to deprive them too suddenly of any articles which by custom have acquired a fictitious value in their eyes. Still more carefully is it to be provided, that interfering changes of any kind, no room shall be given for any just imputation on the good faith of this country."

"5th. The penalties denounced by law against persons selling spirits to the Indians should be strictly enforced.

"6th. The instructions which you have previously received, and which are reiterated in this despatch, in regard to the title-deeds of Indian lands, should

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"be made known to the Indians as extensively as possible."

"7th. The co-operation of the officers of the Indian Department, should be cheerfully afforded to the Missionaries employed in the various settlements in any arrangement calculated to promote the common interests."

In consequence of this despatch, Sir George Arthur directed the whole subject of Indian Affairs in the Upper Province to be thoroughly investigated by Mr. Tucker, the Provincial Secretary; but the attention of that gentleman having been called to other duties, the task was assigned to Mr. Justice Macaulay, who in April, 1839, presented a lucid and valuable report, in which, however, the consideration of the future constitution of the Indian Department was omitted. As this was one of the chief points on which Sir G. Arthur desired information, since he had reported to the Secretary of State that, "it was his intention to suggest a plan for remodelling the whole Indian Department at the earliest opportunity," he referred the report to Mr. William Hepburn, who had for a period of nearly two years carried on the superintendence of the Department, but was not then connected with it. The Commissioners have been unable to discover, and Mr. Hepburn has not been able to supply a copy of the remarks and suggestions which he in consequence furnished.

In the latter part of the same year, the Indian Department came under investigation, in consequence of an Address from the House of Assembly to the Lieutenant Governor, praying that he would order an investigation into the business, conduct, and organization of the several public Departments. The inquiry was conducted by the Vice Chancellor, Mr. Justice Macaulay, (who had already reported on the subject,) and Mr. Hepburn, one of the present Commissioners.

According to their instructions, they were to investigate—first, the present condition, both in a moral and political point of view, of the different tribes, forming the Indian population; also, the extent of their lands and annuities; and second, whether any alteration or amendment might be beneficially introduced in the mode of conducting the Indian Department. The enlarged and benevolent views of the Lieutenant Governor are shewn in the enumeration of the topics connected with the first head into which they were directed to inquire; but unfortunately, owing, as the Commissioners stated, to the very extensive and complicated nature of the first branch of inquiry, and the remoteness of the sources of information upon which the Committee can alone form accurate opinions, they were induced, while such information was in the progress of collection to confine their first Report, which appeared in February, 1840, to the subject of the Department, and they did not subsequently resume their labors, nor have the present Commissioners been able to recover much of the information at that time collected.

The Report, however, was printed and became public, although it was never formally adopted nor transmitted to the Secretary of State, and its recommendations were never carried out.

At the Union of the two Provinces, Lord Sydenham combined and remodelled the various public Departments, with the exception of that connected with the

Indians, which, from the want of sufficient information, and the many difficulties with which the whole question of Indian Affairs was surrounded, he was obliged to leave untouched; but it was his intention, whenever the state of the public business enabled him to apply himself earnestly to the subject, to reform the Department. His general views, which coincide in some respects with those of Sir F. Head, are stated in the following despatch:—

GOVERNMENT HOUSE,
Kingston, 22nd July, 1841.

MY LORD,

I have the honour to acknowledge the receipt of your despatch of the 1st instant, No. 393, on the subject of the Indian Department in Canada. I beg to assure your Lordship that I have given the subject my attentive consideration, and I hope to be able to submit for your approval, a scheme for the consolidation of the Department. At the same time the matter is attended with great difficulty, arising from the peculiarity of the duties which the officers of the Department have to perform, the extent of country comprised within their jurisdiction, and, above all, from the system pursued with regard to the Indians, which, in my opinion, is of the most mistaken character. All my observation has completely satisfied me, that the direct interference of the Government is only advantageous to the Indians who can still follow their accustomed pursuits, and that if they became settlers, they should be compelled to fall into the ranks of the rest of Her Majesty's subjects, exercising the same independent controul over their own property and their own actions, and subject to the same general law as other citizens.

The attempt to combine a system of pupilage with the settlement of these people in civilized parts of the country, leads only to embarrassment to the Government, expense to the Crown, a waste of the resources of the Province, and injury to the Indians themselves. Thus circumstanced, the Indian loses all the good qualities of his wild state, and acquires nothing but the vices of civilization. He does not become a good settler, he does not become an agriculturist or a mechanic. He does become a drunkard and a debauchee, and his females and family follow the same course. He occupies valuable land, unprofitably to himself and injurious to the country. He gives infinite trouble to the Government, and adds nothing either to the wealth, the industry, or the defence of the Province.

I have, &c.

(Signed,) SYDENHAM.

The Right Honorable

Lord J. RUSSELL.

Subsequently, but not until the Governor General had again been called upon for the information required by Lord Glenelg, in 1838, the present Commission was appointed in the autumn of 1842. Their labours have been retarded by circumstances over which they had no controul, and which will be pointed out in a separate Report; but they trust that the delay will have enabled them to give a more attentive consideration to the numerous and varied topics connected with this important subject, and to mature their opinions on the measures which they have to recommend.

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PAST AND PRESENT CONDITION OF THE INDIANS.

The earliest detailed information on the condition of the Indians to which the Commissioners have had access, is that contained in General Darling's Report, made in July, 1828, which embraced the tribes in both Provinces.

No similar document appears among the printed records, until the year 1837, of which date are the reports of the two Governors, to the queries put by the Lords of the Treasury, and the Report of the Committee of the Executive Council in Lower Canada. These, however, will enable the Commissioners in some degree to exhibit the process of the several bands of Indians, up to the present time.

In page 27. It is necessary to premise that there appears to be at present a marked difference between the Indians in Canada East and Canada West (Lower and Upper Canada). In the former Province the native tribes had, from a period as remote as the middle of the 17th century up to the Conquest, been under the especial care and direction of the Jesuit Missionaries, who collected some of them in the settlements which now exist, obtained grants of land for them from the French Crown, to be applied to their education and civilization, and became themselves their instructors in so much of the knowledge and arts of life as they thought it advisable to impart to them. These Indians therefore early embraced Christianity, and became members of the Roman Catholic Church, zealous devotees at the shrines of their saints, and docile, but unenlightened followers of their appointed missionaries. Since the cession of the Province to Great Britain, when the Crown succeeded to the Guardianship of the Indians, little or no advance has been made in their education and improvement. Their conversion being already complete, there was no strong incentive or call for fresh measures on the part of the Government, and

the missionaries, who were not disturbed in their appointments, were not likely to initiate any. In Canada West, on the contrary, to which the influence of the Jesuits and Roman Catholic Clergy did not extend, the Indians remained, until a very recent period, in a state of heathen barbarism. With the exception of the Mohawks on the Grand River and Bay of Quinté, and a small Moravian settlement at Fairfield on the River Thames, which was founded in 1793, there was not a Christian community of Indians previous to the present century. The missionaries of the Church of England and the Wesleyan Methodist Church have since converted almost all the resident tribes, and have endeavoured, in some instances with much success, to imbue them with that spirit of inquiry, and desire for improvement, which, in all countries, peculiarly characterise the Protestant convert. The Indians, too, are less enervated by a long dependence on their missionaries, and by intermarriage with the whites.

Their proximity to settlers of activity and enterprise, and their constant exposure to deception and robbery by the more unprincipled of their neighbours, have aroused some of their dormant energies; and these circumstances, with the attention which they have recently received from the Government, have raised them in intelligence and knowledge, above their brethren in the other Province.

The physical formation of the red man in his native state, the sole inhabitant of his ancestral hunting grounds, and stranger to the practices and vices of civilisation, is of the finest description. Height, beauty of proportions, nobility of carriage, activity, strength and suppleness, are its general characteristics. These, however, have all decreased with civilisation and the progress of settlement, and the present race exhibit but faint traces of their former organisation. Intemperance may be cited as the chief cause.

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It has already been observed, that the untutored Indian is inordinately fond of liquor. For this he will sacrifice every thing in his possession, and he seldom meets with compunction at the hands of the covetous and unprincipled trader. This passion for liquor among the Indians, and its baneful effects, have led to statutory enactments making it an offence, punishable by a fine of £20, to sell or give liquors to individuals of this race. Notwithstanding, however, all the efforts of the Government and the missionaries, intemperance has been the red man's worst enemy.

The next causes of his physical deterioration have been the exposure and increased hardships attendant upon his hunting expeditions, and the alternations of extreme hunger and repletion, to which he is usually subject on these occasions.

Formerly, the Indian, accustomed to the shelter of a rude wigwam, or to the canopy of heaven, and inured to the exertions of the chase, found little difficulty, and was exposed to little hardship in procuring the game necessary for his sustenance, which was abundant in his native forests. But now, the game is exhausted in his old hunting grounds, and has become scarce in those far distant to which he is obliged to have recourse. He now hunts for the sake of the fur alone, to produce which he is often pledged to the trader. His expeditions become long and distant; his success precarious; his supply of food is often exhausted, and he is frequently exposed to the horrors of starvation, both by hunger and cold. The civilised Indian, too, who has been familiar with the warm log hut and other comforts of civilisation, and who quits these for a few months or weeks in the year, is no longer qualified to brave the exposure consequent on the chase, and their expeditions to the sugar camp; and thus diseases, numerous and fatal, are engendered. Consumption, catarrh, rheumatism, which, with scrofula, the consequence of insufficient or bad food, exhaust the strength of their victims, and lay the seeds of disease and degeneration in their descendants. The frequent intermarriages of blood relations in small bands, and the irregular connexions with profligate whites, are also stated among the circumstances leading to the same result.

To these must be added the natural indolence of the Indian temperament, which, in the absence of the excitement of savage life, keeps many of his race in a state of inertness, destructive alike to the energy and health of body and mind.

The same causes, it is obvious, must have had a material effect upon their mental energies and habits; and it is a melancholy truth, that the example and encouragement of vicious white neighbours have been among the chief causes of the deterioration of the Indian character. In his native state the Indian is simple-minded, generous, proud and energetic; his craftiness is exhibited chiefly in the chase and in war. He is generally docile, and possesses a lively and happy disposition. He is very hospitable, never refusing to share his provisions with the indigent, and usually dividing the fruits of the chase with his neighbours. An Indian *brave* would rather die than commit an act derogatory to his character as a warrior; and a true medicine man would prefer the torments of the stake, rather than violate the rights of his medicine bag. In his half civilised state, he is indolent to excess, intemperate, suspicious, cunning, covetous, and addicted to lying and fraud. These are not the fruits of Christianity, and therefore it is evident that in such cases the mode of their treatment has been defective, and calls for alteration.

With these preliminary observations, the Commissioners will enter upon a more detailed account of the several tribes in Canada.

I.

INDIANS OF CANADA EAST.

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The last Return of Indians in Canada East, states their number at 3727, exclusive of a small body at the King's Posts, on the River Saguenay, within the territory of the Hudson's Bay Company, which, however, never come under the observation and protection of the Government.

There has been little fluctuation in the number for many years past, as in 1827 it was reported to be 3649, and 3575 in 1837. But it is stated to be at present on the increase from natural causes; the greater part are half-breeds; in some settlements there is scarcely a single pure-blooded Indian. At present, however, they seldom intermarry with whites, and an instance of less legitimate connexion is almost unknown.

The Indians of Lower Canada, belong to seven tribes, viz: Iroquois, Algonquins, Nipissings, Abenquais, Hurons, Amalacites and Micmacs, and occupy seven villages or settlements, viz:—

1. Caughnawaga, on the Lake St. Louis, near Montreal, (Iroquois.)
2. At St. Regis, at the head of Lake St. Francis, (Iroquois.)
3. At the Lake of Two Mountains, on the Ottawa, about thirty six miles north-west of Montreal, (Iroquois, Algonquins and Nipissings.)
4. At St. Francis on the River of that name, (Abenquais.)
5. Becancour, in the River Becancour, nearly opposite the town of Three Rivers, (Abenquais.)
6. La Jeune Lorette, nine miles north of Quebec, (Hurons.)
7. Restigouche, on the River of that name, in the Bay of Chaleurs, (Micmacs.)

These settlements and the lands which they possess elsewhere, are secured to them either by deeds from the French or British Crown, or from individual proprietors, or they hold them by long undisputed possession, confirmed by the Proclamation of 1763, already adverted to. They have all embraced Christianity, and profess the Roman Catholic Faith, with the exception of four or five families at St. Francis, who have been converted to Methodism. Almost all have their own chapel, or access to that of the village at which they reside; and at each settlement there is a missionary either appointed by the Government, or by the Seminary of St. Sulpice, for their special instruction; they are generally zealous and regular in their attendance to their religious duties. It is considered a great punishment when an Indian is prohibited, for any offence, from entering his church. They usually attend service once or twice daily, and it is stated that one of the motives for their regularity, is their love of singing, of which a great portion of their Worship consists. Their progress in religious sentiment and moral conduct, is reported to vary at the different settlements. There has been some improvement within the last two years, caused in a degree, by the introduction of Temperance Societies among them. The birth of illegitimate children is less frequent than formerly, but an event of this nature does not cast a stigma upon the mother, nor upon the child, which is usually adopted into the tribe.

As regards education, these Indians appear stationary. In most of the settlements there is no school, and the attempts which have, at various times, been made by the Government and Charitable Societies, to establish Schools among them in this part of the Province, have been frustrated by the jealousy of the missionaries, who are generally opposed to the influence of a Protestant teacher, and to the introduction

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of the English language among the tribes. In some settlements, however, the English solely, or the English and French jointly, are spoken. In all, their native language is retained and encouraged. The aptitude of the Indians for the acquisition of knowledge, is as great as that of the whites, or may even in some respects be said to surpass it. Their qualifications as artisans, are stated to be less marked than in the Upper Province, and the number acquainted with handicraft to be smaller.

In agriculture, considerable progress has been made of late years. Formerly, they cultivated only Indian corn, using the hoe and spade. At present, barley, oats, peas, beans and potatoes, are cultivated to a considerable extent, and each settlement possesses a greater or less number of ploughs; several have adopted the system of a rotation of crops, and apply manure to the land, like the English and Scotch settlers in their neighbourhood.

Most of the tribes possess stock, chiefly horses, cows, and a few oxen, but they are not skilful in the management of them.

One of the peculiarities of the Indians, in their native state, is their proud aversion to labour; hence in the early stages of civilization, they are accustomed to impose upon the women the greater part of the labour in the field and household. This continues to prevail to a considerable extent among the Indians of Lower Canada. A systematic division of the day and of the hours of labour, is not yet practised among them. The Indian seldom leaves home in the morning before eight or nine o'clock, when the sun being risen the air begins to grow warm; he then in some settlements goes to chapel, in others to his field, where he continues at work during the heat of the day, for six or seven hours, leaving off at about four P. M. The rest of the day is spent in idleness in the village, or in fishing and fowling, and sometimes in attendance at church. At times he will stay at home all day, or sleep during the heat of noon-tide.

The Indians have in general, no stated hour for their meals, except their breakfast, which they eat before they leave home. Indeed their language does not contain terms for the periodical meals of civilized life; they are all included in the term "eating." Such as can afford it, eat three times a day, when they happen to feel hungry; but the majority eat only twice a day, morning and evening. When they stay at home and have food at their command, they eat several times in the course of the day.

Their health is generally stated to be as good as that of their white neighbours, and they are subject to the same diseases. It has been remarked, however, that Epidemics have proved more fatal among this race, than among the whites; but this difference arises probably from moral and social, rather than from physical causes. Since the year 1823 the Indians of Canada East have received advice and attendance, when necessary, from the Army Medical Officers, in consequence of a regulation to that effect, established by the Earl of Dalhousie.

The usual number of children born to a married couple, is stated, by the greater number of authorities, to be six or seven; the number reared to be four or five. The number among the wilder tribes, however, is less, and is reported not to exceed two or three.

Few of them live in wigwams, except the Algonquins and Nipissings, at the Lake of Two Mountains, and some of the Iroquois at St. Regis, who occupy them temporarily during the summer season, when their fields are at a distance from their fixed residences.

Few, if any, of their national institutions and customs remain, since their conversion. Their Pagan ceremonies and observances are abandoned. The rites of baptism, marriage and burial, are observed among them as among the whites. The possession and descent of property are regulated by the same rules, except that by provision of the Government, their land cannot be alienated from the tribe to which it belongs, without the consent of the Crown. The land is not divided among the members of the tribe, but it is not occupied nor tilled in common. Each member chooses any parcel of ground, within the reserve of his tribe, which he pleases, provided it be not already appropriated by another, and this he cultivates for the support of his own family, without the interference, and secure from the intrusion of his neighbours. This parcel he can bequeath to his heirs, or to any member of his tribe; if he expresses no wish on the subject, his heirs take undisputed possession of it.

The fondness of the Indians for hunting is stated to have abated considerably, owing, in a great measure, to the difficulty of indulging it. Formerly it was usual for the male adults to pass the winter in the forests, in pursuit of game; but now few, except the Algonquins and Nipissings, already referred to as living in wigwams, and a few of the Abenaguais, continue the practice. A general view of the Indians of Canada East, is shown in the following Table, a description of the several Bands will supply the information peculiar to each.

TABLE.

NAMES OF THE TRIBES.	WHERE SETTLED.	CHIEFS.	MEN.	WOMEN.	Boys.			Girls.			TOTAL.
					From 10 to 15 years of age.	5 to 9.	1 to 4.	10 to 14 years of age.	5 to 9.	1 to 4.	
Iroquois,.....	Caughnawaga,.....	19	247	306	61	67	72	53	66	64	955
Ditto,.....	St. Regis,.....	12	106	127	33	35	33	17	33	54	450
Algonquins,.....	Lake of Two Mountains,...	3	92	116	23	20	19	29	26	5	333
Nipissings,.....	Ditto,.....	4	71	85	23	15	12	17	29	7	263
Iroquois,.....	Ditto,.....	9	78	103	17	19	24	22	21	23	316
Abenaguais,.....	St. Francis,.....	9	91	111	14	27	32	14	26	29	353
Ditto,.....	Becancour,.....	5	19	33	7	5	4	2	7	2	84
Hurons,.....	La Jeune Lorette,.....	6	58	55	8	6	11	16	13	16	189
Algonquins,.....	In the neighbourhood of } Three Rivers,..... }	3	22	34	5	9	10	3	3	3	92
Têtes de Boule,.....	River St. Maurice,.....	3	28	22	1	10	7	6	6	3	86
Amalacites, } Micmacs, and } Abenaguais, }	Uncertain,.....	11	54	66	11	7	0	0	3	28	180
Grand Total,...		84	866	1056	203	220	224	179	233	234	3301

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1. IROQUOIS OF CAUGHNAWAGA OR
SAULT ST. LOUIS.

Parliament- This settlement is at Caughnawaga, a village on Lake St. Louis, ten miles west of the City of Montreal. The village Secy. of Indian covers about forty acres of ground. It contains forty-five stone houses, 182 wooden houses, and 100 barns and stables of the *Appen. dix Nos. 3 and 4* latter material. The population is upwards of 1100, but the number of Indians entitled to receive presents is only 955, the remainder being half breeds, and, as such, excluded from a participation in them. In 1837 it was 932, and in 1827, 967, but it is probable that, in the earlier of these years, fewer precautions were taken to prevent an abuse of the issues. During the seven years, from 1835 to 1841, the number of Baptisms which took place was 413, averaging fifty-nine yearly; and the number of deaths was 241, averaging thirty-four yearly. The increase, therefore, by the excess of births over deaths during this period was 172. There is scarcely a pure blooded Indian in this settlement. Their general health is the same as that of their white neighbours. Pulmonary diseases are the most prevalent among them. There has not been an instance, at Caughnawaga, of an Indian woman living unmarried with a white man, for a long period. The birth of illegitimate children has also become less frequent than formerly, and particularly since nocturnal assemblies and dances have been abolished in the village; only one illegitimate child was baptized during the year 1842.

The Seigniory of Sault St. Louis, was granted to

the Jesuits in the year 1680, "*Pour contribuer à la conversion, instruction et subsistence des Iroquois.*" This concession was made by two separate instruments; the first from Louis XIV, dated 29th May, 1680, confined the grant to a front of two leagues; the second from the *Compte de Frontenac*, dated 31st October, 1680, made an addition to that front of one league and a half or thereabouts, by a depth of two leagues. The title deeds contain a clause to the effect, "*que la dite terre nommée le Sault appartiendra toute défrichée à Sa Majesté lorsque les dits Iroquois l'abandonneront.*"

The Seigniory continued under the superintendence and management of the Jesuits until the 15th April, 1762, when it was entirely and exclusively vested in the Iroquois, under the supervision of the Indian Department. The terms and conditions of the new titles or declarations, under the Letters Patent de *Tennier*, dated 19th December, 1827, are such as are usual, and have been stipulated in the grants made in the Seigniories heretofore belonging to the late order of Jesuits in this Province.

The Seigniory is at present under the immediate management of an Agent duly authorized, who is required to render an annual account, formally attested, of the transactions of his agency, and to explain to the Iroquois Chiefs, in full Council, (in the presence of the missionary and Superintendent of Indians,) the particulars of the receipts and expenditure, and finally to transmit the accounts and vouchers to the Secretary of Indian Affairs, by whom the abstract is printed and furnished to the Indians. The following is an abstract of these statements for the last fifteen years:—

ABSTRACT.

	INCOME.						EXPENDITURE.					
	WHEAT.			MONEY.			WHEAT.			MONEY.		
	Minots.	Pots.	Qts.	£	s.	d.	Minots.	Pots.	Qts.	£	s.	d.
From April 17, 1826, to Jan. 16, 1827,	161	3	1½	25	7	5½	161	3	1½	27	10	4
" Jan. 27, 1827, to " 31, 1828,	161	1	0	60	12	0½	161	1	0	56	6	6
" Feb. 1, 1828, to " 31, 1829,	116	5	0½	49	2	9½	116	5	0½	34	15	6
" " 1, 1829, to " 31, 1830,	83	4	0	48	1	8½	83	4	0	66	11	0
" " 1, 1830, to April 1, 1830,	144	7	0	25	13	2½	144	7	0	23	13	10½
" Sept. 1, 1830, to Oct. 31, 1831,	639	8	0	54	8	5	553	0	0	100	3	9
" Nov. 1, 1831, to Oct. 31, 1832,	343	16	1	181	13	9	401	0	0	156	4	5½
" " 1, 1832, to May 31, 1833,	360	11	1½	163	9	5	389	16	0½	163	3	4½
" June 1, 1833, to Oct. 31, 1834,	723	1	0½	234	14	7½	769	2	1	219	6	11
" Nov. 1, 1834, to Jan. 31, 1836,	267	4	0½	95	0	9½	258	16	0½	97	3	3
" Sept. 4, 1837, to Sept. 30, 1838,	62	10	0½	52	19	7½	69	11	0½	52	19	7½
" Oct. 1, 1838, to April 17, 1839,	278	4	1½	177	8	2½	251	4	0	186	9	9½
" April 18, 1839, to April 7, 1840,	180	17	0	164	4	8½	181	19	0	164	10	1
" Dec. 29, 1841, to May 8, 1843,	320	7	1	123	17	0½	320	17	1	131	2	0

A copy of the accounts for the last year is inserted at length in the Appendix, No. 86, with the view of exhibiting the nature of the transactions. In addition to these, revenues the tribe is entitled to an annuity of £62 10s. 0d. currency, from the State of New York, for land sold to that State, under a treaty executed in the City of New York, on the 31st May, 1769, which the Chiefs receive in person from the American Authorities, and expend without the interference of the Government.

The quantity of land under cultivation in this settlement is about 2250 acres; in 1837 it was reported to

be 2230 acres. The land is of inferior quality along the front of the tract. But in the rear concessions, and in those on the River La Tortue, it is better adapted to agricultural purposes. The number of acres cultivated by each family may be averaged at ten; a few families cultivate from thirty to forty acres each. In those cases in which families have no land, they procure their subsistence, in summer, by the wages of the men who are employed in navigating boats and rafts down to Montreal; and in winter by the profits arising from the sale of snow-shoes, baskets, moccasins, &c., which they make up themselves; some

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engage as labourers with white settlers. There are not any who derive the whole of their support from agriculture, and many depend chiefly on fishing and hunting; at present very few of the tribe pass the winter in hunting. The summer hunt lasts about two months, but it is only when they can obtain leave from the tribes occupying the north side of the River St. Lawrence and the Ottawa, to hunt on their grounds, that they can pursue the chase, as they have no hunting grounds of their own. Occasionally, they resort to the upper part of the River Chateauguay, near the Province line. Their attachment to the chase and fishing is stated to be on the decline.

Within the last fifteen years between forty and fifty families have commenced to till the land; they at first followed the old Canadian mode of agriculture, and used only the hoe, which is still retained by a considerable number; but others have adopted the more advanced method, introduced among their white neighbours. The members of the tribe own forty-five ploughs, and forty harrows, with a number of spades, hoes, axes, &c. They appear to understand the use of these implements, and, with few exceptions, to take care of them. They possess 115 oxen, 172 cows, 206 horses, and 344 swine, with some poultry, but unfortunately many of them perish in consequence of the Indians not understanding the management of their stock in the winter season. In the year 1841 they raised 2876 bushels of Indian corn, 950 bushels of oats, forty bushels of barley, 790 bushels of beans and peas, 2307 bushels of potatoes, and 635 tons of hay.

A resident Roman Catholic missionary, perfectly conversant with the Indian language, and paid by the Government, is attached to this settlement, where he has been stationed for a long period. There is in the village a substantial and spacious stone church, with a steeple and two bells, and a Presbytery for the missionary, also of stone; both buildings were erected by the Jesuits; and in the year 1832, the Imperial Government granted £200 for the repairs of the church, and in the following year a large bell was sent out by command of Her Majesty. The missionary celebrates the mass and preaches every Sabbath and Holiday, and there is daily service morning and evening, throughout the year; he also catechises the children daily. The Iroquois have every means of religious instruction, which are enjoyed by other Roman Catholics, and they are reported to be regular in their attendance at confession, and at the holy Communion.

There is not at present a school of any description at Caughnawaga, but five boys of the tribe are educated at the school at Christeville. In the year 1835, Lord Aylmer appointed an English teacher of the Roman Catholic persuasion to conduct a school at this village; but, like a former similar attempt, on the part of the Society for Promoting Education and Industry among the Indians and destitute settlers, it failed, through the prejudices of the missionary to the introduction of the English language. The teacher was in consequence withdrawn in 1838, by order of the Earl of Gosford. There are not any tradesmen, strictly speaking, among the tribe, a few may be classed as self-taught carpenters and joiners, and nearly all are expert in the use of the axe and saw.

With regard to their moral habits, the Superintendent states, that he considers these Indians to be very little inferior to the lower order of the French Canadian population in the District.

The Chiefs and all other respectable Indians, acknowledge that their condition has been improved within the last few years, and they appear to be very desirous of advancing. In the summer of 1841, a

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Temperance Society was established among them by the Bishop of Nancy. The missionary reports that he finds them much less addicted to vicious habits than formerly, their morals are improved, and a larger number follow agricultural pursuits. For a few years this settlement was much disturbed by petty local disputes and dissensions, but during the last two years tranquillity has been restored. The gallantry of these Indians, in resisting and defeating the Rebels, who collected at their village in November, 1838, met with the marked approbation of the Governor and the Secretary of State, and was brought under the notice of the Queen, who authorized a special issue of presents, in token of Her commendation.

2. IROQUOIS OF ST. REGIS.

Parliamentary Papers, 1839, 51. Evi-
dence of Mr. Province, on the parallel of 45° N. latitude, so that the southern portion of the tract belongs to the State of New York, Maréchal, Ap. and the Indians occupying it are American subjects. This circumstance has at various times given rise to feuds and disputes, to which, since the Treaty of Washington has now removed all doubts to the true line, it is very desirable to put an end as far as possible, by determining and clearly making out the line of boundary throughout the tract; the village is wholly within the Canadian Territory.

These Indians occupy a tract of land intersected by the boundary line of the Province, on the parallel of 45° N. latitude, so that the southern portion of the tract belongs to the State of New York, Maréchal, Ap. and the Indians occupying it are American subjects. This circumstance has at various times given rise to feuds and disputes, to which, since the Treaty of Washington has now removed all doubts to the true line, it is very desirable to put an end as far as possible, by determining and clearly making out the line of boundary throughout the tract; the village is wholly within the Canadian Territory.

The portion of land occupied by the British Indians is of a triangular form, extending from the Peninsula of St. Regis, on which the village is situated, about twelve miles along the shore of the River St. Lawrence, and Lake St. Francis, by which it is bounded on the north; along the boundary line on the south, it extends nearly fourteen miles; on the east it is bounded by the Township of Godmanchester. Its area is about 21,000 acres.

The village covers about thirty acres; it contains seventy-nine dwelling houses, and fifty-one small barns and stables, all of wood, owned and occupied by British Indians, and forty houses and twenty-eight barns and stables, also of wood, owned and occupied by American Indians.

The number of British Indians entitled to receive presents is 450. The American Indians are stated to be more numerous. In 1827 the number of British Indians was only 348, and in 1837, 381.

The increase, therefore, within the last six years, has been considerable, and more rapid than in the preceding ten years. The number of baptisms during the last ten years, has amounted to 165. The number of deaths during the same period is not stated. The number of half breeds of legitimate birth, is stated not to exceed ten; but it is probable, that this does not include the quarter breeds and others of still more impure Indian blood, and there is no means of ascertaining the number of those illegitimately born. The resident Superintendent, however, estimates the latter at between thirty and forty. He reports that such births occur as frequently as formerly, in proportion to the number of the tribe.

Besides the land at St. Regis, these Indians are also the proprietors of nine Islands in the River St. Lawrence, and of a reservation of land, called Natfield, in the Eastern District of the Upper Province, lying between the counties of Stormont and Glengarry, and containing 30,690 acres.*

* This is the extent, according to the Report of the Surveyor General, in the Report of the Indian Department made in 1837; the extent of this Reserve and the Islands, is stated to amount together to 28,250 acres.

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These lands form but a small portion of the hunting grounds of the once powerful Iroquois Nation, and are supposed to have been occupied by this tribe since the first settlement of Canada. Their title was originally a mere occupancy for the purpose of hunting; but it was recognized and acknowledged by the Government of France before the conquest, and was subsequently secured to them by that of England, in common with all similar titles existing at the time of the conquest.

About the year 1769, when the vicinity of the new settlement had rendered the tract in Lower Canada useless as a hunting ground, the Iroquois Indians, in order to turn it to advantage, leased out all but a Reserve of about 3000 acres, in small farms to settlers, for an annual rent, and since the year 1822, the leases so granted, have been ratified and confirmed by the Commander of the Forces or the Governor. These leases are granted for periods varying from thirty to ninety-nine years. The reservation in Upper Canada has been nearly all granted by the chiefs upon leases of 999 years, but the difficulty experienced in collecting the rents, led, about the year 1836, to an offer to surrender the property to the Government of Upper Canada, in exchange for a perpetual annuity of £200, Halifax currency. The arrangement, however, appears never to have been completed.

The management of the property of these Indians is in the hands of a resident Agent, who is also the Superintendent, and a Committee of twelve chiefs and warriors nominated by the tribe. The accounts are made up in the same manner as those of the Caughnawaga Indians, and are annually transmitted to the Secretary of Indian Affairs, for the information of the Governor. The amount of income and expenditure for some years past, is shewn in the following Table—the details of the last year in Appendix No. 87:—

	Income.	Expenditure.
1821,	£484 6 3½	£495 1 11
1822,	398 16 7½	398 16 7½
1823,	not stated.	not stated.
1824,	376 3 8½	376 3 8½
1825,	409 16 2	409 16 2
1826,	351 5 1	351 5 1
1827,	308 5 9½	306 5 9½
1828,	432 13 9	433 10 5½
1829,	368 19 9	368 19 9
1830,	362 11 1	362 11 1
1831,	411 3 3½	363 18 10
1832,	304 15 5	334 11 11½
1833,	359 19 2½	361 9 2
1834,	not stated.	not stated.
1835,	320 6 10	386 4 10
1836,	381 8 7	381 8 7
1837,	461 18 8	460 13 8½
1838,	440 6 5½	423 15 0½
1839,	390 13 6½	417 16 0
1840,	353 13 8	353 9 8

The reserve in Lower Canada occupied by these Indians, although rather low and swampy in some places, is generally well adapted to agricultural purposes. The average quantity of land cultivated by the British Indians during the last ten years is about 500 acres, and the average number of families during the same period was about ninety, of which twenty-one did not employ themselves in agriculture. The average quantity, therefore, of land cultivated by each family, may be stated at seven and a quarter acres, exclusive of the prairies or marshes producing wild grass, of which the Indians cut large quantities. In 1837, the quantity of land under cultivation was 361 acres. In six years, therefore, the increase has been more than one third.

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In 1820, not more than one half of the tribe procured any part of the means of subsistence from tillage. Since that year, about thirty families have commenced to till the land for a livelihood; and at present, there are not more than twenty families who do not, in some degree, support themselves by farming. These depend upon a precarious subsistence procured by hunting in winter, and by working on rafts and in boats during the summer. The women, also, employ themselves in making up the skins of animals killed in winter, into mits and moccasins, and in manufacturing splint baskets and brooms. Very few of the men follow hunting for a livelihood; those who do, resort chiefly to the mountainous wilds in the State of New York, the neighbourhood of the Rice Lake, Perth and Richmond; and those who go beyond the immediate neighbourhood to fish, generally frequent the Thousand Islands, where the river abounds with eels, a fish which the Indians prefer to all others.

In summer, during the seasons of planting, sowing and reaping, many of the Indians who have their fields at a considerable distance from the village, reside in temporary wigwams; but they return to their permanent residences in the autumn. Their mode of agriculture, with respect to new land, is invariably to put in as many consecutive crops of Indian corn as the soil will bear, after which a rotation of wheat, peas and oats, until the land is quite worn out, when they do not attempt to restore it by artificial means, but allow it to run to grass or abandon it altogether, and select a new spot for tillage. Although the Indians do not make any use of manure, which they leave for years collected about their barns and stables, this may arise more from the distance at which their plantations are from the village, and the consequent expense and trouble of transport, than to any disinclination on their part to imitate the example of their more enlightened white neighbours.

Their stock consists of horses, oxen, cows, swine, and poultry, none of which are properly attended to during the winter; the consequence has frequently been the loss of half their stock during severe and scarce seasons. A great improvement in that respect has been shown in the last two years by the introduction of an improved breed of cattle, and by laying in larger stores of wild hay for the winter supply. Indian corn, wheat, peas, beans, and oats, are the principal crops; rye and buckwheat have also been introduced lately. In the year 1841, these Indians produced by their own labour—

2293 bushels of Indian Corn,
65 do of Wheat,
225 do of Peas and Beans,
304 do of Oats,
633 do of Potatoes,

besides pumpkins, vegetables, apples, and some rye and buckwheat. Their agricultural implements consist of seven ploughs, four harrows, three carts, one waggon, besides a number of hoes, scythes, sickles, pitchforks, axes and crowbars.

The St. Regis Indians have the same means of religious instruction as those of Caughnawaga. A French Canadian missionary, of the Roman Catholic Church, is maintained by the Government at the village, where he resides permanently, and devotes his whole time to the tribe. There is a large and commodious stone church of about 100 feet by 40 feet, with a steeple and two bells. This church was erected upwards of fifty years ago, at the sole expense of the Indians. The form of public worship is the same as that of the Canadian Roman Catholics, excepting that a greater portion of the service consists of singing, of which the Indians are passionately fond; nothing being considered by them

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a higher honour than admittance into the choir. In the attendance at church they are more regular than many white communities; but this the resident agent attributes rather to their love of psalmody. The old people practice private devotion morning and evening, and on some occasions the young people of both sexes assemble together to sing psalms.

From the earliest settlement of these Indians at St. Regis, a period of about eighty years, no attempt was made by the resident clergy to establish schools among them; and as often as the proposition has been made by Government or by individuals, it has been resisted by them. In July, 1835, through the exertions of the resident agent, Major Plenderleith (now Plenderleith Christie) of Montreal, and the late Rev. G. Archbold, Rector of Cornwall, a school was opened by the Rev. E. Williams, a native Indian of Caughnawaga, educated in Connecticut, and seventeen children attended at the opening, the number continuing to increase until it reached forty. For the support of the school £100 was obtained from a Society in England, and books to the value of £25 from a Society in New York, together with money and clothing to the amount of £75, collected by private subscription. The Government likewise allowed a salary of £24 per annum to the teacher, out of the Parliamentary Grant. About two months after the school had been in operation, the resident Missionary commanded the parents of the children attending the school to withdraw them immediately, on pain of his displeasure and the anathema of the church, which threat in a great measure proved effectual, as the number of scholars was reduced to seven; with those, however, Mr. Williams persevered, until the arrival of the Earl of Gosford, who, upon the complaint of the Roman Catholic Bishop of Montreal against Mr. Williams' interference with his flock at St. Regis, withdrew his salary and the patronage of the Government; the school was then closed, and has not since been opened. If a school were established with the co-operation of the missionary, a large number of children, from sixty to eighty, would probably attend it. The aptitude of the children to learn during Mr. Williams' short stay, was found, generally, to exceed that of the white children, considering that the instruction was given from English books, of which language, it is stated, they knew nothing.

These Indians do not evince any inclination for mechanism or handicraft. There have been two instances among them of a turner and a carpenter, both self-taught, who were tolerable workmen.

A steady but very slow improvement has been manifested in the morals of the St. Regis Indians during the last twenty years, which is said to be attributable mainly to the example of their white neighbours, with whom they have more intercourse than formerly. The influence of Temperance Societies has also been beneficial; three-fourths at least of the population of the village have, since the commencement of 1842, been reclaimed from habitual drunkenness. They have not advanced much in piety or religious knowledge, and their progress in industry has not been marked by any very satisfactory results.

3. THE ALGONQUINS, NIPISSINGS, AND IROQUOIS, AT THE LAKE OF TWO MOUNTAINS.

Parliamentary Papers, 1839, P. 53, Evidence of Mr. Super. Hughes. Appendix No. 7. The tribes at this post do not possess any lands from which a revenue is derived, and have hitherto depended upon the chase for the principal part of their support. They occupy a portion of the Seigniorship of the Two Mountains, which was granted to the Seminary of St. Sulpice, at Montreal, for the maintenance

and instruction of the Indians stationed there. They take as much land as they can cultivate without paying any rent for it; but the quality of the soil throughout is very bad, the tract being a mere sandhill, and the produce bears no proportion to the extent occupied.

The total number of these Indians is 1050, of whom 418, including 62 heads of houses, are Algonquins, 318, including 90 heads of houses, are Nipissings, 314, including 60 heads of houses, are Iroquois, at least two-thirds are stated to be half breeds.

As the Algonquins and Nipissings differ very much from the Iroquois, in character and habits, it will be necessary to describe them separately.

The two former tribes lead a roving life, dwelling in huts and wigwags during the greater part of the year, and some throughout the year; the majority, however, resort to the Lake of the Two Mountains for about two months annually; and during that period they occupy houses in their village, which is separate from that of the Iroquois. These two tribes possess 68 houses, 10 stables, and only one barn. The Iroquois, although the smallest of the three bands, occupy 44 houses, and possess 33 stables and 2 barns. The latter devote themselves in a considerable degree to agriculture; but in the other two tribes, only the women and aged men, who are unable to follow the chase, and are consequently left at home, cultivate small patches of land to a very limited extent.

The quantity under cultivation by each tribe, is as follows:

	Tillage.	Meadow-land.
Algonquins,	60 acres.	120 acres.
Nipissings,	50 "	100 "
Iroquois,	250 "	780 "

The two former tribes have not increased their tillage for many years. The Iroquois have brought 100 acres of fresh land into cultivation since 1837.

The same differences exhibited themselves in the produce raised by the three tribes, and the stock and carts in their possession, as will be seen in the following statement. The plough is little used by any of them.

In 1842.				
Quantities raised.		Algonquins.	Nipissings.	Iroquois.
Indian corn,	bushels,	150	100	750
Oats,	"	150	100	750
Peas and Beans,	"	25	8	200
Buck Wheat	"	2	0	100
Potatoes,	"	150	60	460
Hay,—tons,		5	3	35

STOCK AND IMPLEMENTS OWNED.

	Number.		
Horses,	4	2	32
Cows,	6	3	45
Oxen,	2	0	4
Swine,	10	5	56
Carts,	2	2	18
Ploughs,	1	0	1

The greater part of the field labour is performed by the women, assisted by their husbands. The young men generally attend to the cattle, hay, oats, and firewood. A few of the Iroquois find employment during the summer, as pilots and raftsmen, to the rafts which are brought down the Ottawa to Montreal. Their condition, however, is far from prosperous; and as they have no other resource than their crops, a failure in the harvest reduces them to a state of absolute destitution. The si-

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tuation of the Algonquins and Nipissings is still more deplorable: their hunting grounds on the Ottawa, which were formerly most extensive, abounding with deer, and other animals, yielding the richest furs, and which their ancestors had enjoyed from time immemorial, have been destroyed for the purposes of the chase. A considerable part has been laid out into townships, and either settled or taken possession of by squatters. The operations of the lumber-men have either destroyed or scared away the game throughout a still more extensive region, and thus, as settlement advances, they are driven further and further from their homes, in search of a scanty and precarious livelihood. Their case has been often brought before the Government, and demands early attention.

As all the present appearances of superior wealth and industry, exhibited in the written statements of the agents, are in favour of the Iroquois, it is right to quote the comparison which General Darling drew between them in the year 1827, and which will shew the disastrous effects of the progress of settlement on the Indians dependent upon the chase before they have exchanged their roving tastes and habits for the customs and comforts of civilization:

"About two hundred of the Iroquois are found in a small miserable village contiguous to, but apart from that of the Algonquins and Nipissings of the Lake of the Two Mountains, by whom they are despised and looked upon with contempt. The difference of character in these tribes is shewn at once on an examination of their dwellings. That of the Algonquins and Nipissings presents an appearance of comparative wealth and advancement in civilization, which is shewn in its interior cleanliness and arrangement, in useful articles of furniture and utensils, while the huts of those of the Iroquois bespeak wretchedness and inactivity in the extreme."

The Missionaries who attend to their religious instruction, are appointed and maintained by the Seminary of Saint Sulpice. The resident Indians are attentive to their religious duties; and the wandering Indians are said to be regular in their private devotions, morning and evening.

There is a school conducted by a French Canadian at the settlement, but the number of scholars does not exceed six, who are very irregular in their attendance. A few girls receive instruction from two nuns residing at the Post. The books used are spelling-books, and the prayers of the Roman Catholic Church. It is mentioned of the Algonquins and Nipissings, that there are many among them, who, although living a wandering life during the greater part of the year, can read and write tolerably in their own language; and it is observed of them, that they are generally much more intelligent and civilized than the Indians that remain in the vicinity of the towns. There can scarcely be stronger evidence of the demoralizing effects of partial civilization. These wandering and almost destitute tribes, far from being sensible of any improvement in their condition, say that forty years ago they were much happier and more independent than they are now; they then had game and peltries in abundance; they lived well, and were well clothed; but now they are ragged and starved half the year. This statement accords with that of the Superintendent.

4. ABENQUOIS OF ST. FRANCIS.

Parliamentary Papers, 1839, Page 132, Ev. dence of Mr. and Pierreville. The extent of territory Sup. Hughes originally belonging to the Abenquois in Ditto of Rev. the seignior of St. Francis, comprehends Appendix Nos. half a league in depth, ascending the river, 7 and 8. by a league in breadth. The land in Pierre-

ville extends half a league and five acres in depth, adjoining the above, by a league and a half in breadth, the river St. Francis passing nearly through the middle of the grant. They have also acquired in the Seignior of St. Francis about a mile more in front on the north-east side of the river only, and situated below the above mentioned block, by the depth existing between that and the adjoining Seignior of Susandiere. They also possess fourteen islands in that part of the river which passes through their property; one of them contains probably one hundred acres, and produces a quantity of hay; the others are small, and average from one to ten acres each.

The grant for St. Francis is described as a Title of Concession, dated 23rd August, 1700, from Dame Marguerite Hertel, widow of Sieur Jean Crevier, Seigneur of St. Francis, to the Abenquois Indians, represented by their missionary, the Rev. Jacques Bigot; and that for Pierreville, in an act passed at the town of Three Rivers, on the 10th of May, 1701, by Sieur Antoine Plagais, and Charlotte Giguere, his wife, to the said Indians so represented.

In these grants, the Seigneurs have reserved the right of re-uniting to their respective Seigniories any land abandoned by the Indians, and of dispossessing the latter as soon as the religious mission should cease to reside upon the conceded tracts. The land in the concessions is of a very inferior quality, consisting chiefly of a dry, sandy soil, without any admixture of clay.

In the year 1805, a number of lots in the Township of Durham, amounting to 8900 acres were granted in free and common socage to seventeen heads of families belonging to the Abenquois tribe of St. Francis, for their own private use and benefit; and that of their heirs and successors forever, subject to the following condition:—"That the said lots of land so granted, nor any nor either of them, nor any part thereof, shall in any wise be capable of being alienated, leased, transferred, conveyed, or otherwise disposed of, by our said grantees, or any or either of them, to any person or persons, in any manner or way whatsoever; and that, if at any time or times hereafter, the said lots of land so granted, or any, or either of them, or any part thereof, shall cease to be occupied by them, the said grantees, or some or one of them, or their, or some one of their lawful heirs; that then the said grant for such part thereof which shall so cease to be occupied, shall thereupon become void and of none effect; and such part shall thereupon revert and escheat to His Majesty, His heirs and successors, and become the absolute and entire property of Him and them; in the same manner as if the said grant had never been made; anything herein contained to the contrary thereof, in anywise notwithstanding." It does not appear, however, that the original grantees, or their heirs, were made acquainted with the terms of this grant, as they have leased several of their lots for ninety-nine years, to discharged soldiers, and the settlers in the neighbourhood of Drummondville. In the year 1829, these tenants addressed a petition to Sir James Kempt, praying to be allowed to purchase the lots held by such leases, or to hold them at a quit rent from the Crown; and that hunting grounds might be assigned to the Abenquois elsewhere;—but the Commissioners have not been able to trace any proceedings upon this application.

The management of the St. Francis property is in the hands of an agent, selected by the chiefs, and approved by the officer at the head of the Indian Department.

The amount of income and expenditure from 1832 to 1842, is shewn in the following table,—and the details for the last year in Appendix No. 88:

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	Income.				Expenditure.			
	£	9	11	6	£	9	7	4½
1832,								
1833,	137	4	11½		111	5	2½	
1834,	47	17	11½		42	14	0	
1835,	42	8	2		37	9	2½	
1836,	34	11	9		63	10	6½	
1837,	66	11	1½		42	15	9	
1838,	51	18	9½		47	10	8½	
1839,	42	0	4		39	16	10½	
1840,	50	1	1		13	0	11	
1841,—42,	169	3	2		94	18	1	

The present number of this tribe at St. Francis is 353. In 1841, it was 306, at which time there were 96 heads of families. Owing to the migratory habits of this tribe, there may be some fluctuation in their number from year to year, but since 1827 there has been no material increase or decrease. The number of baptisms in 1841, was 12; of marriages 4; and of burials 21. The majority of these Indians reside in the village of St. Francis, which is about 3½ acres in extent: they occupy 44 houses, built chiefly of wood, with a few of stone, which are tolerably comfortable; they possess 4 barns, and 16 stables. About a dozen families, who don't cultivate any land, live in wigwams for about three quarters of the year, frequenting the forests near fish lakes. These seldom resort to their villages more than once annually, to receive their presents, and to perform their religious duties. Their wives contribute to the support of the family by the manufacture of baskets, mocassins, snow-shoes, &c.

The land which they have reserved for their own use is about 500 acres; the quantity under cultivation about 200 acres; they are backward in their mode of agriculture, having made no progress during the last fifteen years; their fondness for the chase is stated to be as great as formerly. Few of them subsist wholly by agriculture. They produced in 1841:—

180 bushels of Indian Corn,
23 do. of Wheat,
40 do. of Oats,
68 do. of Peas and Beans,
1469 do. of Potatoes,
79 tons of Hay.

Their stock consists of 16 horses, 34 cows, and 50 swine; they possess 2 ploughs, and 10 carts.

The Government supports a Roman Catholic Missionary at this settlement, and the Indians frequent the church at St. Francis. A Methodist Missionary resident at this place has converted four families to his persuasion. The Roman Catholics have full service on Sabbaths and holidays, and evening service throughout the year. They are regular in their attendance, and the Missionary reports that, their spiritual condition leaves nothing to be desired.

There is a school in which about thirty children of both sexes are instructed. They are taught reading and writing and the elements of arithmetic. The French language is used in the school. The only books in use are the Old and New Testaments. The scholars are stated to evince good ability, but little inclination for the acquisition of knowledge, and the teacher is frequently obliged to fetch them from their homes.

On the whole, these Indians are less advanced than those of the Iroquois tribe, especially in agriculture and habits of industry. The establishment of Temperance Societies amongst them during the past year, has proved beneficial in weaning many from their habits of drunkenness, and may lead to further improvement.

5. ABENQUOIS OF BECANCOUR.

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Parliamentary Paper, 1839. Page 53. Evidence of Mr. J. B. De Rolirceau, Chevalier, Seigneur of Port-Niverville, formerly Inter-neuf, &c., by an Act passed on the 30th April, 1708, but by an Act passed in the year 1760, they ceded to Monsieur DeMontesson, in consideration of a certain sum of money paid to them, the whole of their territory, keeping only the small portion in their actual occupation, consisting of a few acres round their village, and three small islands in the river Becancour; subsequent encroachments by their white neighbours have still further reduced their Reserve, and have compelled them to solicit the protection of the Government.

Their present number is eighty-four. In 1836 it was 119; the decrease is owing chiefly to migration; about a twentieth part are half-breeds. The village is nearly six acres in extent. It contains only eleven small wooden houses. One chief has a house and property in the town of Three Rivers. The tribe cultivate, in small patches, about thirty acres, including the islands, but their method is of the rudest kind; they use no instruments but the hoe and rake, and of these they have so small a number as to be obliged to lend to one another.

They have made no progress in agriculture, and have broken up no fresh ground since the year 1812. This, however, may be partly owing to the limited extent of their Reserve, and to the necessity of preserving the wood for their winter supply. There are several poor members of their tribe, who have taken shelter in their village, with whom they share their means of subsistence. All are obliged to make out a livelihood by dressing skins and making snow-shoes and baskets. During the winter some of the able-bodied men hunt. In summer, as soon as the potatoe and corn crop are taken in, scarcely a man is left in the village. Most of them establish themselves on the banks of rivers, where they catch a supply of fish and, make baskets; others go about the country, some as far as Quebec, in search of a livelihood; they remain absent from two to four months.

There is no missionary attached to these Indians, but they are regular attendants at the church of Becancour, and constant in the performance of their religious duties, both public and private.

There is no school in the settlement. They are reported to have made some progress in religion and morality, and to have benefited by the recent establishment of a Temperance Society among the tribe.

6. HURONS OF LA JEUNE LORETTE.

Parliamentary Paper, 1839, page 54. Evidence of the Rev. Mr. Fortier, of the Quebec, they claim to be the descendants of part of those Indians, for the conversion and instruction of whom the Seignior of Sillery was granted to the Jesuits by the French Crown in the year 1651; their present number is 189. In 1836 it was 219, having increased from 179 in 1827. They are all half-breeds.

The land at present in their possession, besides the site of their village, consists of forty square acres in the Seignior of St. Gabriel, about two miles distant. With the exception of two families, they all reside in the village, which covers about twenty acres of ground, and contains thirty-four houses, (two of stone,) and nine barns and sheds. Their number is on the

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decrease, owing to the difficulty of finding a subsistence, which is forcing them gradually to abandon the village. Whatever advantage they may derive from their proximity to Quebec, in the ready sale that they find for the game and fish taken by the men, and for the various articles manufactured by the women, these are more than counterbalanced by the vicious habits which have in consequence been introduced amongst them. At one time Lorette was the constant resort of the dissipated youth of Quebec. It became the scene of midnight orgies, and profligacy of the worst description, until the extent of the evil attracted the attention of the Police authorities in Quebec, who took measures to repress the mischief. Since then a considerable improvement has taken place in the village, and within the last two years the Indians have made a sensible progress in religion and morality. Owing, in some measure, to the want of land, agriculture has made but little progress among them. They cultivate part of the forty acres which they possess, in patches of three or four acres to each family. They use the system and implements common among the Canadians, and grow oats, peas, Indian corn, potatoes and vegetables. In 1835, they produced—

43 bushels Wheat,
161 do Indian Corn,
353 do Potatoes.

Their present annual produce is about—

400 bushels Oats,
10 do Indian Corn,
25 do Peas,
1000 do Potatoes.

They do not, however, depend upon agriculture entirely for support—they hunt and fish, and their women make moccasins, snow-shoes, &c., which they sell to visitors and in Quebec. Some of them employ Canadian labourers for the field work. Their fondness for fishing and hunting still continues, and they commonly devote three months in the spring, and the same period in the autumn, to these pursuits, but with less ardour than formerly, as they meet with greater difficulties and less success. They resort chiefly to the district between the St. Maurice and the Saguenay.

They have a chapel, and a missionary is maintained by the Government for their instruction. There is a school which is attended pretty regularly by twenty-five children. The instruction and books in use are the same as those to be found in common Canadian schools. The children are apt scholars—the adults are skilful artisans. Formerly there were among these Indians, masons, carpenters, joiners and blacksmiths; but at present there are only two masons.

Within the last two years they have improved considerably in conduct and industry and, with assistance, they would make further progress.

7. MICMACS OF THE RISTIGOUCHE.

Parliamentary. These Indians form one of the scattered remnants of a tribe formerly numerous in Nova Scotia and New Brunswick; and whose descendants are still found lingering in the vicinity of the more populous settlements in those Provinces. The estimated number in the latter Province is 1200, and in Canada 442; of these 353 are settled in a village called Mission Point, on the north side of the Ristigouche, in a very advantageous position at the head of the Bay of Chaleurs. The village contains seventy-five houses and wigwams. A few of the chiefs inhabit substantial wooden buildings; the majority live in small log houses, or in wigwams, destitute

of almost every convenience. They partially cultivate 325 acres, but know little about agriculture. Their reserve contains between 500 and 600 acres, but they lay claim to a further quantity of about 1250 acres, granted many years ago by the Government to a white settler, to which they appear equitably entitled, and for the loss of which they ought to be adequately compensated. They belong to the Roman Catholic religion, and profit by the services of the missionary on that station, who receives a salary from the funds of the Indian Department for devoting part of his time to this band. They have no school and no means of obtaining instruction, but some of them can read and write. Some years ago, they commenced to build a church, but it has remained unfinished for want of funds. In 1842, three of the tribe visited England with the hope, among other objects, of obtaining contributions towards its completion, but with what success is unknown; and, in the present year, the Governor General directed that £30 should be advanced to them out of the Parliamentary Grant, for the same purpose.

These Indians have never been admitted to a title to share in the annual distribution of presents. On three occasions, viz: in 1826, 1831 and 1842, they received them as a special favour, under particular circumstances accompanying each occasion. Their distance, also, from the Government of both Lower Canada and New Brunswick, from the latter of which they have been in the habit of claiming assistance, has removed them from observation, and been the cause of their falling into a state of neglect and misery from which they have only within a year or two commenced to emerge.

They have lately joined the Temperance Society, and display considerable anxiety to improve, and a disposition to assume habits of industry. They have been encouraged by the visits of agents on the part both of New Brunswick and Canada, and a manifest improvement is reported to be visible in their condition and prospects.

There is also a band of eighty-nine Micmac Indians settled at Cascopediak (New Richmond), on the north side of the Bay of Chaleur, but there is no information respecting them.

8. UNSETTLED TRIBES.

Parliamentary. The foregoing description comprises all Papers, 1839, the settlements at present known to exist (pages 53 & 54, in Canada East.

In the year 1828, about thirty families of Amalacites were induced to form a settlement on a branch of the River Verte, about 140 miles below Quebec, under the auspices of the Government. By an Order in Council, dated 28th May, 1827, they received a grant of 3000 acres, in lots of 100 acres to each family.

They were assisted by Government for two years in seed, and some provisions in sowing time. The expense incurred was £138, of which £44 was for the survey, and £11 for the travelling expenses of the Superintendent. During the first year they cleared 70 acres, and sowed part of the seed which they received on this clearance, and part on ground belonging to Canadian settlers. The return was good and satisfactory, and the experiment offered a fair prospect of successful results, but unfortunately no further notice of the settlement was taken by the Government. From 1829 up to the present time, it has not been visited by any officer of the Indian Department, and it is supposed to be now abandoned.

The Committee of the Executive Council, in noticing this settlement in their Report, justly observe,

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that "from the circumstance of these Indians having been left very much to themselves, without sufficient superintendence, and from the fact that some families still remain on the land, the Committee do not see reason to think that a fair chance of success was offered to the settlement in its progress, or that its apparent failure would justify the entire abandonment of it." They therefore suggested the "expediency of endeavouring to induce the Indians who had left their lands to return to them, and of continuing that superintendence, support and encouragement which it was, no doubt, the intention of the Earl of Dalhousie to afford, and without which no attempt to settle the Indians on land can ever succeed." No steps, however, have been taken to carry out this suggestion.

Besides the Indians already described, there are a few who have no fixed place of residence, although they generally frequent certain localities, and are known by the names of those places.

1. THE ALGONQUINS OF THREE RIVERS.

Evidence of Mr. De River-ville. *Appendix No. 9.* These are ninety-two in number. With the exception of a chief, who has a farm at Batiscan, and three other families, who have houses and plots of land at Three Rivers, they do not possess any landed property, and subsist wholly by hunting and fishing.

They reside in wigwams, being unable, from their poverty, to procure or build houses. Having no land, they are altogether ignorant of agriculture. Their chief resort for the chase is the river St. Maurice.

The women are much engaged in the manufacture of embroidered mitts and mocassins and other fancy articles, for which they find a ready sale at Three Rivers. The Chief at Batiscan employs a Canadian farmer.

They are members of the Roman Catholic Church, and attend service at Three Rivers and Batiscan.

2. TETES DE BOULE OF THE RIVER ST. MAURICE.

Evidence of Mr. De River-ville. *Appendix No. 9.* These are wandering Indians, eighty-six in number, who live wholly by fishing and hunting. They are the least civilized of any tribe in the Lower Province;—have no fixed residence, and never quit their hunting-grounds on the upper part of the River St. Maurice, until the approach of the period for receiving their annual presents. Part of them appear to have been heathens up to a recent period, but are now, like the rest, admitted into the Roman Catholic Church.

3. WANDERING AMALACITES, MICMACS, AND ABENQUOIS.

These Indians, who are for the most part in a state of complete destitution, subsist exclusively by fishing and hunting, and by the produce of fancy articles made by their women; their present number is estimated at one hundred and eighty. In 1827 they were twice as numerous. Among them are included the Amalacites, who are supposed to have abandoned the River Verte settlement; some of the Abenquois, who were formerly included in this number, have probably settled with their brethren at St. Francis and Beccancour.

II.

INDIANS OF CANADA WEST.

The Indians of Canada West may be divided into three classes.

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1. Resident Indians, located within the Province.
2. Wandering Indians, having no fixed location, but living within the Province and the Territory of the Hudson Bay Company.
3. Visiting Indians, resident in the United States, who attend annually to receive presents.

With regard to the two latter classes, very little information can be furnished. They only come under the observation of the Government once in the year, when they attend to obtain their presents, which they have hitherto been allowed to receive on the same footing as the Resident Indians.

It is impossible to form an accurate estimate of the number of these two classes. The number frequenting the shores and islands of Lake Huron, the country about Lake Nipissing, and the northern shore of Lake Superior, as far as Fort William, were estimated by Mr. Superintendent Anderson, in 1839, not to exceed 3,300, and this calculation is borne out by the numbers who have attended annually to receive presents. The number of those in the North-West and the Territory of the Hudson's Bay Company, have been variously stated; but the Commissioners have no data on which to form an estimate. They are for the most part, wild and uncivilized, dependant upon the chase and fishing for subsistence, and constantly exposed to the severest privations. Those who are in the employment of the Hudson's Bay Company as hunters and trappers, are understood to receive much attention from the Agents of the Company, who, as well as various religious Societies in England and North America, employ several missionaries for their religious instruction and temporal improvement.

The Visiting Indians, as already described, are those who fought on the side of the British in their wars with the Americans, but who retained their lands in the territory of the United States. Their number must be considerable, but only a small portion have attended annually to receive presents. The distance to the place of distribution, the opposition of the American authorities to their attendance, and the necessity for leaving a sufficient number to protect their villages and crops, have, for some years past, limited the attendance to between 2000 and 3000.

The issue of presents to those Indians will be discontinued for the future. In 1836, Lord Glenelg suggested the propriety of this course, which was justified on the grounds, first, that as the recipients were subjects of another state, there was no reason why the British Government should continue to make annual payments to them; and secondly, that it amounted almost to an act of hostility to the Government of the United States, to supply guns and ammunition to the American Indians, with whom it was at that time engaged in civil war. Upon the proposition of the Lieutenant-Governor, Sir Francis B. Head, sanctioned by the Secretary of State, notice was given at the general distribution at Manitoulin, in 1837, that, after the expiration of three years, presents would only be given to those Indians who should actually reside in the British territory. This notice was interpreted to signify that the American Indians would be deprived of the presents only while they continued to reside in the United States, and that those who should settle in British North America at any time after the expiration of the three years, should become re-entitled to presents. This interpretation, however, was repudiated by the Imperial Government; and in 1841, a second notice was given, that those Indians who should not have become settlers in Canada previously to the issue in 1843 should henceforward and forever cease to receive presents. These notices have led to a considerable immigration of the American Indians into Canada.

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It remains then to describe the Resident Indians:—Owing to the manner in which the issues to these Indians have been recorded, it is impossible during past years to separate them from the Wandering and Visiting Indians with any accuracy, and consequently, the fluctuations in their numbers cannot be stated. There is no doubt, however, that their number has increased, partly by the excess of births over deaths, partly by the settlement of several bands who were formerly wanderers, and in a still greater measure, by the immigration from the United States, already noticed.

The number to whom presents have been annually issued, appears, from facts and statements which have come under the observation of the Commissioners, to present no accurate index of the number actually existing in the Province; and the Records of the Department are, upon this and many other subjects, very imperfect.

The existing settlements, and the number of Indians residing at them, are shown in the following Table.

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Several tribes are under the charge of Local Superintendents, of whom there are six; the remainder, which consist chiefly of small bands scattered in various parts of the Province, are under the care of the Chief Superintendent, who resides at the seat of Government.

The principal and aboriginal tribes in Canada West, are the Chippewas, or as their name is more correctly spelt, the Ojibeways, with the Mississagas, who are a branch of the same nation,—there being some doubt which is the national term. The Ottawas and Pottawatimies, who are mostly immigrants from the United States, are closely connected with the Chippewas. Besides these, there are only the tribes formerly the Six Nations, who settled in the Province at the close of the American war; and who consist of the Mohawks, Oneidas, Onondagas, Senecas, Cayugas, and Tuscaroras, with some Delawares and Munsees, on the river Thames, some Hurons and Wyandotts at Amherstburg, and a few small bands of other tribes on the Grand River.

T A B L E .

Superintendences.	SETTLEMENT.	TRIBE.	NO.
1	On the Grand River,	{The Six Nations, with a few other small tribes, ... }	2223
2	2. At New Fairfield, on the River Thames, in the Township of Oxford, Western District,	Delawares, (Moravians),	153.
	3. At Munsey Town and Colborne, on the River Thames, in the Township of Caradoc, ...	Chippewas and Munsees,	620
3	4. At New Oneida, in the Township of Delaware, adjoining the last Settlement,	Oneidas,	436
	5. The Wyandott or Huron Reserve, near Amherstburgh,	{Chippewas, Hurons, Shaw- nees and Munsees, ... }	368
4	6. Point Pellée,	Chippewas,	
	7. St. Clair Rapids or Upper St. Clair Reserve, in the Township of Sarnia,	{Chippewas, with some Pot- tawatimies,}	741
5	8. At the River aux Sables on Lake Huron,		
	9. At Kettle Point, near the last Settlement,		
6	10. Walpole Island or Chenail Ecarté,	{Chippewas, Pottawatimies and Ottawas,}	1140
7	(11. Manitoulin Island, two Settlements, Manitow- awning and Wequemakong,	Chippewas and Ottawas,	1098
	12. Bay of Quinté, Township of Tyendena, ...	Mohawks,	383
7	13. At the River Credit,	Mississagas,	239
	14. Alnwick, on Rice Lake,	Do.	220
7	15. Rice Lake,	Do.	114
	16. Mud Lake,	Do.	94
7	17. Balsam Lake,	Do.	90
	18. Rama, Lake Simcoe,	Chippewas,	184
7	19. Beausoleil Island, Matchedash Bay, Lake Huron,	Do.	232
	20. Snake Island, Lake Simcoe,	Do.	109
7	21. Saugeong, Lake Huron,	Do.	197
	22. Big Bay, Owen's Sound, Georgian Bay, ...	Do.	130
7	23. In the Township of Bedford, near Kingston, ...	Algonquins, &c.,	91
Total,			8862

1. SIX NATIONS INDIANS OF THE GRAND RIVER.

Evidence of At the termination of the War of Independence, the Six Nation Indians of the Mohawk Valley, who had taken part with the British against the Americans, became apprehensive that injurious consequences might result from their hunting grounds being within the territory assigned to the United States. They accordingly deputed their celebrated chief Captain, Joseph Brant, (Tyendena,)

afterwards, Sir Frederick Haldimand, who was then Governor of the Province of Quebec. His Excellency's answer, dated 27th May, 1783; the speech of the Superintendent of Indians, Brigadier-General, Sir J. Johnson, made to these Indians at Niagara, in the subsequent July, are furnished in the Appendix as documents of historical interest. (No. 47.)

In the following year, Sir F. Haldimand, by a Proclamation dated 25th October, 1784, granted to the Six Nations and their heirs, forever, a fine and fertile tract of land on the Ouse, or Grand River, in Upper

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Canada, six miles in depth upon each side of the river, beginning at Lake Erie and extending in that proportion to the head of the river.*

This grant was confirmed† and its conditions defined by a Patent under the Great Seal issued by Lieutenant

* FREDERICK HALDIMAND, *Captain-General and Governor-in-Chief of the Province of Quebec and the Territories depending thereon, &c. &c. General and Commander-in-Chief of His Majesty's Forces in the said Province, and the Territories thereof, &c. &c.*

Whereas His Majesty having been pleased to direct, in consideration of the early attachment to His cause manifested by the Mohawk Indians, and of the loss of their settlement which they thereby sustained, that a convenient tract of land under His protection, should be chosen as a safe and comfortable retreat for them and others of the Six Nations, who either lost their settlement within the Territory of the American States, or wish to retire from them to the British; I have, at the earnest desire of these, His Majesty's faithful allies, purchased a tract of land from the Indians situated between the Lakes Ontario, Erie, and Huron, and I do hereby, in His Majesty's name, authorize and permit the said Mohawk Nation, and such others of the Six Nation Indians, as wish to settle in that quarter, to take possession of, and settle upon the banks of the river commonly called the Ouse, or Grand River, running into Lake Erie, allotting to them for that purpose, six miles deep from each side of the river, beginning at Lake Erie and extending in that proportion to the head of the said river, which they and their posterity are to enjoy forever.

Given under my Hand and Seal at Arms, at the Castle of St. Lewis, at Quebec, this 23th October, 1784, and the twenty-fifth year of His Majesty's Reign, King George the Third.

(Signed,)

FREDERICK HALDIMAND.

(Signed,) R. MATTHEWS.

Registered 20th March, 1795.

(Signed,) WM. JARVIS.

† J. GRAVES SIMCOE.

GEORGE the Third, by the Grace of God, of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, and so forth.

TO ALL TO WHOM THESE PRESENTS SHALL COME.

GREETING:—

KNOW YE, that whereas the attachment and fidelity of the Chiefs, Warriors and People of the Six Nations, to us, and our Government, has been made manifest on divers occasions by their spirited and zealous exertions, and by the bravery of their conduct, and we, being desirous of shewing our approbation of the same, and in recompense of the losses, they may have sustained, of providing a convenient tract of land under our protection, for a safe and comfortable retreat for them and their posterity; have of our special grace, certain knowledge, and mere motion, given and granted, and by these presents do give and grant to the Chiefs, Warriors, Women and People of the said Six Nations, and their Heirs forever, all that District or Territory of land, being parcel of a certain District lately purchased by us of the Mississauga Nation, lying and being in the Home District of Our Province of Upper Canada, beginning at the mouth of a certain River commonly known by the name of the Ouse or Grand River, now called the River Ours, where it empties itself into Lake Erie, and running along the banks of the same for the space of six miles each side of the said river, or a space co-extensive therewith, conformably to a certain survey made of the said tract of land, and annexed to these presents, and continuing along the said river, to a place called or known by the name of the Forks, and from thence along the main stream of the said river for the space of six miles on each side of the said stream, or for a space equally extensive therewith, as shall be set out by a survey to be made of the same, to the utmost extent of the said river, as far as the same has been purchased by us, and as the same is bounded and limited in a certain deed made to us by the Chiefs and People of the said Mississauga Nation, bearing date the 7th day of December, in the year of Our Lord One thousand seven hundred and ninety two, to have and to hold the said District or Territory of land so bounded as aforesaid, of us, our Heirs and Successors, to them the Chiefs, Warriors, Women and People of the Six Nations, and to and for the sole use and behoof of them and their Heirs forever, freely and clearly of and from all and all manner of rents, fines and services whatever, to be rendered by them or any of them to us or our Successors for the same, and of and from all conditions, stipulations and agreements whatever, except as hereinafter by us expressed and declared, giving and granting, and by these presents confirming to the said Chiefs, Warriors, Women and People of the said Six Nations, and their Heirs, the full and entire possession, use, benefit and advantage, of the said District or Territory, to be held and enjoyed by them in the most free and ample manner, and according to the several customs and usages of them the said Chiefs, Warriors, Women and People of the said Six Nations. Provided always, and be it understood, to be the true intent and meaning of these presents, that for the purpose of assuring the said lands as aforesaid, to the said Chiefs, Warriors, Women and People of the Six Nations, and their Heirs, and of securing to them the free and undisturbed possession and enjoyment of the same, it is our Royal will and pleasure, that no transfer, alienation, conveyance, sale, gift, exchange, lease, property or possession, shall at any time be had, made or given, of the said District or Territory or any part or parcel thereof, by any of the said Chiefs, Warriors, Women or People, to any other Nation or

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Governor Simcoe, and bearing date 14th January 1793.

The original extent of the Tract was 694,910 acres, but the greater part of this has been since surrendered to the Crown, in trust, to be sold for the benefit of these tribes, and some smaller portions have been either granted by the Government in *fee simple*, to purchasers, with the assent of the Indians, or have been alienated by the Chiefs, upon leases, which, although legally invalid, the Government did not at the time, consider it equitable or expedient to cancel.

The following is a list of the principal surrenders:—

15th January, } 1798.
6th February, }

The lands now forming the Townships of Dumfries, Waterloo, Woolwich, and Nichol, extending downwards on both sides of the River from the Northern extremity of the Reserve: and the greater part of the Townships of Canboro' and Moulton, on the Eastern side of the entrance of the Grand River,.....352,707 acres.

19th April, 1830.

The site of the Town of Brantford on the Grand River,..... 807 "

19th April, 1831.

The Northern part of the present Township of Cayuga, on the lower part of the River,..... 20,670 "

8th February, 1834.

The residue of Cayuga, the present Township of Dunn, which adjoins that of Cayuga, and part of Canboro' and Moulton,..... 50,212 "

26th March, 1835.

A confirmation of all the preceding surrenders,.....

body of people, person or persons whatsoever, other than among themselves, the said Chiefs, Warriors, Women and People, but that any such transfer, alienation, sale, gift, exchange, lease, or possession, shall be null and void and of no effect whatever, and that no person or persons shall possess or occupy the said District or Territory or any part or parcel thereof, by or under pretence of any such alienation, title or conveyance, or by or under any pretence whatever, under pain of our severe displeasure; and that in case any person or persons, other than the said Chiefs, Warriors, Women and People of the said Six Nations, shall, under pretence of any such title as aforesaid, presume to possess or occupy the said District or Territory or any part or parcel thereof, that it shall and may be lawful for us, our Heirs and Successors, at any time thereafter, to enter upon the lands so occupied and possessed by any person or persons other than the people of the said Six Nations, and then the said intruders thereof and therefrom wholly to dispossess and eject, and to resume the part or parcel so occupied to ourselves, our Heirs and Successors. Provided always, that if at any time the said Chiefs, Warriors, Women and People of the said Six Nations, should be inclined to dispose of and surrender their use and interest in the said District or Territory, or any part thereof, the same shall be purchased for us, our Heirs and Successors, at some Public Meeting or Assembly of the Chiefs, Warriors, and People of the said Six Nations, to be holden for that purpose by the Governor, Lieutenant Governor or person administering our Government in our Province of Upper Canada.

In testimony whereof, we have caused these our letters to be made Patent and the Great Seal of our said Province, to be hereunto affixed. Witness, His Excellency John Graves Simcoe, Esquire, Lieutenant Governor and Colonel Commanding our Forces in our said Province.

Given at our Government House at Navy Hall, this Fourteenth day of January, in the year of our Lord One thousand seven hundred and ninety three, in the thirty-third year of our reign.

(L. S.)

(Signed,) J. G. S.

(Signed,) WILLIAM JARVIS, Secretary.

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18th January, 1841.

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The residue of the land, with a reservation of 20,000 acres, and the lands actually in the occupation of Indians, or upwards of,.....220,000. "

Of the earlier surrenders, the greater portion has been already sold, and the proceeds have been invested either in Consols in England or in the Grand River Navigation Stock. The survey of the portion last surrendered is not complete, but a considerable part is already occupied by settlers or squatters, and the whole will probably be soon settled.

The Six Nations consist properly of the Mohawks, Oneidas,* Senecas, Onondagas, and Cayugas, which formed the original confederacy of the Five Nations, called Iroquois by the French, with the Tuscaroras, who were adopted into the confederacy.

But the community on the Grand River includes also a few Delawares, Tutulies, Muntures, Nunticokes, and some other Indians, together with a few families of Negroes, adopted into the Nation. The number, according to a census taken in 1843, is 2,223. They are settled in small bands, divided according to their tribes, or collected under separate Chiefs, on both sides of the River, from the Cayuga Township line, to the south side of the Hamilton road, but are, at present, about to retire altogether to the south side.

The greater part live in log houses scattered over this tract; very few, comparatively, live in villages; of these there are properly but three, the Mohawk, Tuscarora and Cayuga. The first, which is between one and two miles from Brantford, was established in 1784-5, the year after the emigration of the Six Nations. It contains about twenty-four houses; and

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extends in a very irregular form from a quarter to a half a mile. Its church, which is said to be the oldest in Canada West, is a very neat building in excellent repair, and contains the family vault of the celebrated Chief of the Mohawks, Joseph Brant. All the Indian inhabitants of this village, with the exception of four or five families, have sold their improvements to white settlers, and have removed to other parts of the Reserve, for the convenience chiefly of procuring fuel, which they had great difficulty in obtaining at the village.

The Tuscarora village is a mile and a half from the site of the Six Nations Council House, which is eleven miles distant from Brantford; it was established ten or fifteen years later than the Mohawk Village, and is of nearly the same extent; but the houses, of which there are about thirty, are less scattered; it contains few or no white settlers, and there is a neat little church at one end of the village.

The upper Cayuga Village is now deserted by the Indians. The Onondaga and Salt Spring settlements, mentioned in former Reports, can scarcely be called villages.

The houses are all of logs, and in each settlement there are several barns. None of the Six Nations Indians reside in wigwams. The wealth and condition of each tribe is sufficiently shown in the following table, from the Abstract of which, it appears that 2223 individuals, forming about 500 families, occupy 397 houses, having fifty-five barns attached to them. They possess eighty-five wagons, 127 sleighs, 153 ploughs and ninety-seven harrows. Their stock consists of 350 horses, 561 oxen, 790 cows, 2070 swine, and eighty-three sheep.

* In an agreement executed between the Government and Captain J. Brant, in 1798, the Oghquaga (Auchquaga) is mentioned as one of the Five Nations, and the Oneida is omitted.

TABLE.

STATEMENT of the Names and Number of the several Tribes of the Six Nations, with the quantities of improved Land, Houses, Barns, Agricultural Implements and Stock, belonging to each, in the year 1843.

NAMES OF THE TRIBES.	No. in each Tribe in 1843.	No. of acres.	Houses.	Barns.	Wagons.	Sleighs.	Ploughs.	Harrows.	Horses.	Oxen.	Cows.	Hogs.	Sheep.
Upper Mohawks.....	364	1163½	64	8	17	28	29	21	36	90	107	377	...
Lower Mohawks.....	310	1648	60	15	18	28	23	32	74	110	253	30	...
Bay of Quinté Mohawks.....	94	183	11	2	5	5	6	2	13	8	15	92	...
Clear Sky's, Onondagas.....	219	700	51	3	7	2	14	5	55	109	125	184	...
Barefoots, Onondagas.....	64	111	12	...	1	1	2	1	3	9	9	44	...
Nekarontas's, Senecas, included in the Onondaga Return.....	55	...	...	...	...	...	...	...	...	...	...	...	...
Kaghneghtasus, Senecas, ditto ditto...	52	...	...	...	...	...	...	...	...	...	...	...	...
Oneida, Joseph.....	42	124	6	1	5	6	2	2	7	12	9	30	8
Peter Green's Aughquagas.....	75	283	15	4	3	5	5	5	8	10	19	45	11
Upper Cayugas.....	114	417	18	1	5	7	10	4	33	26	36	161	...
Lower Cayugas.....	287	1003	76	7	10	21	25	12	58	82	151	403	21
Tuscaroras.....	192	500	38	7	7	10	21	9	44	76	105	183	...
Tuteillies, included in the Upper Cayuga Return.....	40	...	...	...	...	...	...	...	...	...	...	...	...
Delawares (Tom).....	127	347	20	2	3	6	5	5	22	23	38	167	12
St. Regis, included in the Onondaga Return	6	...	...	...	...	...	...	...	...	...	...	...	...
Mantures, included with the Lower Cayuga	20	...	...	...	...	...	...	...	...	...	...	...	...
Old Nantecokes, included in the Delaware Return.....	30	...	...	...	...	...	...	...	...	...	...	...	...
New Nantecokes.....	17	169	6	3	3	3	5	3	14	17	25	61	...
Aughquagas (Joseph).....	82	260	11	2	3	5	8	5	25	27	41	70	1
Canada family, (included in the Lower Mohawk Return.....	9	...	...	...	...	...	...	...	...	...	...	...	...
Rayontagowa, included in the Upper Mohawk Return.....	14	...	...	...	...	...	...	...	...	...	...	...	...
Brant family, ditto ditto	10	...	...	...	...	...	...	...	...	...	...	...	...
Total.....	2223	6908½	397	55	85	127	153	97	350	561	790	2070	83

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The extent of improved land among them is 6,908 acres, or on an average, about fifteen acres to each family; some, however, hold extensive farms, as will be seen by the following abstract:—

Number of Indians holding no improved land,	50
" " holding under five acres,	96
" " " from 5 to 10 "	85
" " " from 10 to 20 "	67
" " " from 20 to 50 "	68
" " " from 50 to 100 "	28
" " " from 100 to 150 "	9
" " " from 150 to 200 "	1

Total 404

In those cases in which the family has no improved land, the males generally work out in the winter, chopping and carrying wood for fuel, &c. In the spring and summer, and in the early part of the autumn, they engage as labourers, for which they receive high wages. The females remain with their relations, and are supported by the earnings of the men. Many of the Indians work on the farms of the white settlers during harvest time, being excellent cradlers of various kinds of grain.

The land is not subdivided into regular plots. Each Indian selects his own locality, and takes as much land as he can cultivate, or wishes to reserve to himself, without the interference of the Chiefs. They are generally secure from the intrusion of other Indians; and they can transmit their land to their heirs, or convey their interest in it to any other Indian.

If any disputes arise, they are submitted to the Chiefs in Council, who decide upon the matter. These Indians, however, suffer a good deal from the encroachments of the whites, against whom it has been found impossible entirely to protect them; and they have been rendered very uneasy and unsettled by the uncertainty attending the possession of their farms, in consequence of the frequent removals rendered necessary by the successive surrenders of portions of their tract.

They depend almost entirely upon agriculture for their subsistence, and seldom resort to hunting and fishing for a supply of food, although many of them indulge in these sports for various periods, extending from a fortnight to three months, towards the close of the year. Their chief hunting-grounds are in the Townships of Norwich, Zorra, Denham, Wendham, Blenheim, and at the Chippewa Creek; but when unsuccessful at these places, they resort to more distant localities. At least one-third do not hunt at all; and it is probable, that, when the game becomes exhausted in the surrounding Townships, the inclination of the remainder to the chase will have altogether ceased.

They are much improved in their habits of industry and their mode of agriculture, and they raise a greater variety of grain and vegetables than formerly; but it has been observed, that their crops have been less abundant, and their houses and stock less numerous than at former periods. This may be accounted for by a large portion of their cultivated land having fallen into the possession of white settlers,—and, by the erection of certain dams on the Grand River, which have flooded much of their marsh land, and obliged them to abandon it.

The large farmers pursue exactly the same mode of agriculture as the whites, except they sow less seed, and are not so careful in preparing it; hence, their crops are frequently severely injured by smut. They sow wheat and oats, and grass down with timothy; they also grow peas in large quantities, with which, and Indian corn, they fatten their hogs. The small far-

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mers grow little else than Indian corn and potatoes, in the cultivation of which they only use the hoe. On the large farms the field labour is performed by the men, with the exception of the cultivation of Indian corn, which on large or small farms, is always performed by the women. The young men of the Upper Tribes, who are Christians, and further advanced in civilization, engage more in farm labours, and are more industrious than the young men of the Lower Tribes, who are mostly heathens. They perform a fair share of the work on the farms. The regular division of the day as to labour and meals is pretty generally attended to on the large farms, but not so systematically as among the whites. From the irregular habits in which the Indian children are brought up, they are not, when they arrive at mature age, so regular in these particulars as whites.

No statement can be furnished of the quantities of produce raised. The Indians only measure such as they intend to take to market; and this bears a very small proportion to the quantity consumed in their families. They seldom hold any stocks of grain; and when their crops fail they are often reduced to great distress, and obliged to purchase large quantities of flour. At various periods the Government have had occasion to come to their aid, and to take steps to furnish them with necessary supplies.

As regards religion, the Mohawks had been Christians for many years before the American revolution. The church at the Mohawk village was built by the Government for their use, the year after the settlement; for many years, however, they had no resident missionary among them; the nearest clergyman lived at Niagara, seventy miles distant. He visited them about twice a year; but so strong were their religious principles, and their feelings of devotion, that the Liturgy of the church was regularly read every Sabbath by one of their body, and by this means a congregation was always kept up among them. About sixteen years ago, a clergyman was first settled here for the benefit of the Indians, by the "Company for the Propagation of the Gospel in New England and the parts adjacent in America," commonly called the "New England Company." Some attention had been previously paid to the inhabitants of this neighbourhood, by one of the missionaries of the Society for the Propagation of the Gospel in Foreign Parts, but by an arrangement with the New England Company, the care of this station was entirely resigned to that Company, who have ever since maintained a missionary at the Mohawk Village, kept the church in repair, and have established several schools, and a Mechanics' Institute for the Indians in and about the station. More recently they have established an assistant missionary in the Tuscarora village, where they have built a church and a parsonage-house. Besides the services in these two churches, divine worship is performed in a school-house in the Johnson settlement; in the neighbourhood of the Salt Springs, in a private house at the Four Springs settlement at the Lower Onondaga; and at the Delaware settlement; and in a private dwelling near the Council-house. There is also a Methodist Chapel at the Salt Springs, and a congregation of Baptists hold service in private houses at Tuscarora.

A large majority of the Indians on the Grand River are Christians, and belong mostly to the Church of England. A few years ago, some of the Lower Mohawks left that Church and attached themselves to the Episcopal Methodist; but lately, part of these have returned to the Church. During the last year, about forty of the Tuscarora Tribes joined a sect of Baptists. There are also some Wesleyan Methodists. A considerable number, however, of the Upper and Lower Cayugas, the Onondagas, Senécas, and some of the Dé-

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lawares, are still heathens. The missionaries of the New England Company have been zealous and persevering in their efforts for their conversion, and not entirely without success. Within a few years they have baptized one hundred adults, and within the last year, sixty of the Delaware tribe, who are gradually renouncing paganism, were baptized. The Indians who still remain professedly heathens, do not, for the most part, deny the truth of Christianity, and their spiritual condition has been manifestly improved by their intercourse with the Christian Indians. Many of them occasionally attend divine service, which is performed in a language they understand; and thus they are led almost imperceptibly to imbibed the doctrines and sentiments of Christianity. The chief obstacle to their conversion is a joint determination on the part of certain of their Chiefs to persevere in their rejection of Christianity, and to induce all under their influence to follow their example. The glaring inconsistency, which they cannot fail to discover, between the profession and practice of many of the nominal Christians among the white people who have settled around them, and who are generally of a very bad character, has furnished them with a plausible objection to the Christian religion.

The improvement among the Christian Indians has been very perceptible. They frequently express the sense which they entertain of the benefits arising from their change, and their disgust at the heathen ceremonies in which they once delighted. Among the evidences of their desire for advancement, is their attention to religious instruction and divine worship, and their eagerness to obtain admission for their children into the boarding school of the New England Company at the Mohawk village. A few years ago, there was difficulty in procuring fourteen scholars for this school; there are now fifty applications in addition to the fifty already there. The discouragement of drunkenness is another sign of improvement.

Besides the boarding school above mentioned, in which the scholars are taught handicraft, and are instructed generally upon the system adopted in white schools of industry, there are five day schools, including one at the Methodist Mission;—these, however, are very irregularly attended. The total number of children under instruction, including those at the boarding school, is 160. The mode of teaching is the same as that among common schools for the whites, and the books in use are those recommended by the Board of Education, viz: the Bible, Mavor's Spelling Book, English Reader, Daboll's Arithmetic, Murray's Grammar and Geography. The instruction is carried on altogether in English. The children show as much aptitude in acquiring knowledge as the whites. At the New England Company's School, fifteen boys are under instruction in the several trades of waggon-maker, blacksmith, carpenter, and shoe-maker. The girls, twelve in number, are taught house-keeping, needle-work, spinning, and knitting. The adults evince much aptitude for mechanical arts. Many of them, without instruction, are blacksmiths and carpenters, capable of erecting and finishing a frame-house. Many, and particularly among the women, are sufficiently good tailors to be able to make their own clothes.

These tribes have increased by about 100 during the last ten years;—the average number born to a couple is three or four, of whom two arrive at maturity. The estimated number of half-breeds among them is small,—not above three in 100.

The Six Nations Indians are under the superintendence of an Officer of the Indian Department, who resides at Brantford. They receive medical attendance from practitioners in the same town, who are remunerated out of the funds of the tribes.

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If the property of these Indians had been properly managed, they would, at the present time, have been an independent and opulent people. Of the extensive tract which they have surrendered, a large portion has been sold for their benefit, and large quantities of excellent timber have been either sold or pilfered from their lands. There is at present a sum of £25,733 arising from the source, invested in the British Funds; a further sum of £38,000 has been invested, upon the authority of Sir John Colborne, in the Grand River Navigation Company, in which they hold three-fourths of the stock. This investment, which was made by the Lieutenant-Governor, in the expectation that it would not only yield an early profit but greatly enhance the value of the remainder of the Indian lands, has proved very unfortunate. It has absorbed all their funds for the last seven years, leaving no surplus for distribution in money or provisions, as formerly. The works are far from complete; and advances have already been made to the amount of £9,000, to meet past instalments. The Indians have frequently complained of the transaction, and have petitioned the Government to take the stock off their hands.

2. THE DELAWARES, CHIPPEWAS, MUNSEES, AND ONEIDAS OF THE RIVER THAMES.

Evidence of Mr. Superint. Clench; ditto of Rev. R. Flood. Appendix, Nos. 15 and 19.

The Delaware settlement was one of the first established by Indians in Canada West. In 1792, the principal remnant of the once flourishing congregations of the Moravian, or United Brethren Church in the United States, was compelled to seek an asylum in Upper Canada, where they were favourably received by the Provincial Authorities, and were permitted to settle on the river La Tranche, now called the Thames. By an Order in Council, dated 10th July, 1793, a large tract of forest land on the river, comprising about 50,000 acres, was granted for their use, on which they proceeded to build a village called Fairfield; a church and other premises, at the expense of a Voluntary Society, established at Bethlehem, in the State of Pennsylvania, in the year 1787, under the name of "The Brethren's Society for the Propagation of the Gospel." By a second Order in Council, dated 26th February, 1799, a survey of this tract was directed to be made, and the land was appropriated to the Trustees of the Moravian Society, "to be reserved forever to the Society, in trust, for the sole use of their Indian converts."

The first settlement having been entirely destroyed by the invading American army, during the campaign of 1812, a new one was formed on a site at no great distance from the former, where, in a short time, the Indian congregation was again collected, and where it now resides.

In 1836, these Indians were induced by Sir F. Head to surrender a large portion of their lands, about six miles square, in exchange for an annuity of £150; and the tract which they now possess, situated in the Township of Orford, Western District, contains about 25,000 acres.

The number of the Indians who belong to the tribe of the Delawares, was 302 in 1837, but owing to a dissension which arose in the previous year, relative to the sale of their lands, a portion of the community retired to Missouri, United States, and their present number is only 153.

The Chippewas and Munsees occupy a tract of land containing about 9000 acres, in the Township of Caradoc, within the London District, at a distance of about twenty-five miles from the Moravian village. It is only within ten years that the Chippewas have been reclaimed from a wandering life, and settled in their

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present location. The Munsees have been settled since the year 1800, on land belonging to the Chippewas, with the consent of that tribe. The present number of Chippewas is 378, and of Munsees 242.

The Oneidas are a band of American Indians, who came into Canada in the year 1840, and have purchased, with the produce of their former lands and improvements sold to the American Government, a tract of about 5000 acres, in the Township of Delaware, District of London, which is separated by the River Thames from the Chippewa and Munsee settlements. Their number is 436.

There are also several Pottawatamie families, who have fixed their residence among the Chippewas, during the last year; and a band of about 500 Senecas, from Tonawantee, in the State of New York, are expected shortly to form a settlement near their brethren, the Oneidas.

These Indians are under the general charge of a Superintendent of the Indian Department, who resides at Delaware.

The Chippewas possess an annuity of £600, granted by the Government for a surrender of land made in 1832; the Moravians have £150 a year, in exchange for land ceded to Sir F. Head. The Munsees have no annuity. These three tribes partake of the presents. The Oneidas neither possess an annuity nor are entitled to presents; but they brought with them into Canada a considerable sum of money, received from the American Government, in purchase of their lands and improvements, which they lodged in the hands of the Chief Superintendent. On the first occasion after their arrival, they were included in the annual issue; but when the circumstance came to the knowledge of the Administrator of the Government, Sir Richard Jackson, by the insertion of the band in the estimates, and it appeared on enquiry, that they had never before received presents, nor were entitled to them by having fought on the British side, orders were given that no further issues should be made to them.

The Moravian Delawares are collected in a village, which contains one frame, and thirty-four log-houses, with ten barns. They have 292 acres under cultivation. Their stock consists of 14 oxen, 40 cows, and 47 heifers, 60 horses, 35 sheep, and 200 swine; they possess 8 waggons, 16 ploughs, 5 harrows, 3 fanning mills, 11 ox chains, 21 scythes, 12 sickles, 6 spades, with a number of hoes, axes, &c. &c.

The Chippewas and Munsees are not collected in a village, but live on small farms scattered over their tract. Some of the Chippewas are settled on surveyed lots of twenty acres each. This tribe occupies 76 log houses, and six wigwams; they possess 25 barns. They have 450 acres under cultivation. Their stock consists of 30 oxen, 27 cows, 44 heifers, 32 horses, and colts, and 400 swine. Their agricultural implements include 9 ploughs, 9 harrows, 23 scythes and sickles, 19 ox chains, a fanning mill, 4 waggons and carts, 17 spades, &c.; they have a blacksmith's forgo, and two and a half sets of carpenters' tools.

The Munsees occupy one farm, and 50 log houses, to which are attached 10 barns. They have 269 acres under cultivation. They possess 14 oxen, 50 cows, 30 heifers, 55 horses and colts, and 250 swine. Their implements consist of 11 ploughs, 7 harrows, 17 scythes and sickles, 10 spades, a fanning mill, 5 waggons, 7 ox chains, with hoes, axes, &c.

The Oneidas, who are more recently settled, but who brought with them means of purchasing from old settlers, occupy six frame and 48 log houses, with four wigwams; they have also five frame and 15 log barns.

They cultivate 335 acres of land. Their stock consists of 64 oxen, 61 cows, 27 heifers, 17 horses, and 162 swine; they possess 13 ploughs, 16 harrows, 14 waggons and carts, 42 ox chains, 43 scythes and sickles, three fanning mills, two sets of carpenters' tools, with hoes, axes, &c. &c.

Those families who live in wigwams do so from necessity, and not from choice; a number of the Chippewas are settled on surveyed lots, as already stated, but in general, each Indian selects the spot which he wishes to cultivate, and the Chiefs do not interfere. The extent of land cultivated by each family, varies from one to fifteen acres. When a family has no land under cultivation they depend upon the bounty of their neighbours, who are always ready to share with those in want. They also hunt,—and make bows, brooms, and baskets, which they sell to the whites. There is very little decrease in the partiality of these Indians for hunting and fishing. They usually leave home towards the end of October, and remain away until the beginning of January; they also spend about a month during each spring, in the chase. They resort to the unsettled lands in the London and Western Districts; and it is probable, that as soon as those lands are occupied, they will be compelled to abandon the chase. The effect of the gradual settlement of the country has been to assimilate their habits to those of the whites, and to attach them to their homes; they now hunt and fish as near home as possible.

They who follow agriculture carry on the different branches of husbandry on a small scale, adopting the same method generally as the whites. They raise wheat and grain, but Indian corn and potatoes are their chief crops. The quantity of their produce cannot be stated, but in some years they raise more corn and potatoes than are required for their own consumption. The field labor is divided among the men and women. The young men do their share with but few exceptions. The labor of an Indian, compared with that of a white farmer, may be estimated at about one-tenth of the latter.

With regard to their religious and moral condition, a very decided improvement has taken place within a recent period. The Delawares have been converted from Paganism, since the year 1783; and many of the others have a tolerable knowledge of the leading doctrines of Christianity, and can repeat the Lord's Prayer, Creed, and Ten Commandments. The Delawares are all Christians, and belong to the Church of the United Brethren, who maintain a missionary among them.

The converted Chippewas and Munsees belong to the Church of England, and the Wesleyan Methodist Church, but some of them remain heathens. The Pottawatamies and Oneidas are for the most part heathens.

The Church of England claims 25 communicants, and from 100 to 150 usually attend its service. A clergyman who has ministered among these Indians during the last seven years, was appointed missionary in 1840, at a salary of £100, borne upon the Parliamentary Grant.

There are 261 communicants among the Wesleyan Methodists, and the attendance at their service is from 300 to 400. A missionary for this community is supported by the Canadian Branch of the Methodist Church.

When at home, these Indians seldom neglect to attend divine service, and appear more zealous even than their white neighbours. During the service they are orderly and attentive. They have family worship in their houses, morning and evening, and say grace before and after their meals.

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About 233 persons are still heathens, but many of these attend church or chapel, and there is every prospect of their prejudices being overcome. These, and their fondness for liquor, which they know that they must renounce with their other vices before they can be admitted into the Church by baptism, are the chief impediments to their conversion.

During the year 1842, the clergyman of the Church of England baptized twenty-three individuals, the Methodist Missionary sixty-six, and the Moravian ten.

The Moravians have a place of worship at their own settlement; the Episcopalians and Methodists have each a Chapel in the Chippewa and Munsee settlement; and there is a Methodist Chapel in the Oneida settlement.

The Clergyman of the Church of England has two services on the Sabbath, and assembles the Indians for religious instruction, twice a week, in the evening, besides visiting them as time permits, from house to house. There is a school in the Moravian settlement,—two among the Chippewas and Munsees,—and one among the Oneidas.

The former is attended by forty-one scholars of whom twenty-three are boys from 5 to 15 years of age, and eighteen girls, from 6 to 14. The schoolmaster is maintained by the Moravian Missionary Society. The children, in their respective classes, spell and read together; and repeat their lessons individually.

They use the Union Primer, Webster's Spelling Book, the English Reader, and Hutton's Arithmetic.

The school at Lower Munsee is under the control of the Missionary Society of the Church of England, and the scholars belong to the Chippewa and Munsee tribes. Its schoolmaster receives an annual salary of £50 from the annuity of the tribe. It is attended by twenty-one boys, from 6 to 15 years of age, and by four girls, from 6 to 10, besides a number of young men and women who attend occasionally; some of the former are learning arithmetic and English grammar.

The children are taught spelling and reading in classes, with writing at the desk, from copy lines, and occasionally from dictation. The books used are Primers, Mavor's Spelling Books, New Testaments, and Grammars, and Daboll's Arithmetic.

The second school for the same two tribes is under the control of the Methodist Wesleyan Missionary Society in Canada. It is attended by seventeen boys and eighteen girls, between 6 and 14 years of age, and by three young men. The method of instruction is the same as in the common schools established among the whites. The books used are the New London Primer, Mavor's Spelling Book, Richardson's Reading made Easy, New Testament, and Rogers' Arithmetic.

The School in the Oneida settlement is also under the control of the Wesleyan Methodist Society. The teacher is an Indian of the Oneida tribe; it is attended by sixteen boys, from 6 to 16, and seventeen girls, from 5 to 15 years of age. The books used are the Spelling Book and New Testament in the Oneida language, and the English Testament. The children taught in their own language, learn very fast, but they make slow progress in the English; the master, however, is reported not to be well qualified to instruct in that language.

One of the greatest impediments to the education of the Indian children, is their practice of leaving school to accompany their parents on their hunting, fishing, and sugar making excursions. They exhibit considerable aptitude in learning. The adults are very inge-

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nious, and shew ability for becoming good mechanics. Among the Chippewas there is a self-taught blacksmith, who is capable of doing common work, such as shoeing horses, repairing farming implements, fire-arms, &c.; there are also tailors, who work for their own people. Among the Moravians there are two rough carpenters, and four tailors. The Oneidas have two good carpenters at plain work.

These tribes are on the increase since their conversion to Christianity. Their health is generally good, although many are stated to die from want of proper nourishment and medical treatment. Diseases are on the decrease among them. The average number of children born to a married couple, is eight, of whom about three are reared. A small number only are half-breeds; among the Moravians there are two; Chippewas, fourteen; Munsees, five; Oneidas, two.

The Indians who have recently become converted and settled, appear to be sensible of the great good that may be derived from the culture of their lands; and they are anxious to have their children educated. Two large school-houses, and a good dwelling house, for one of the teachers, have been erected by the Chippewas, out of their own funds; and it is understood that one of the teachers is supported from the same source. The plan adopted to promote their spiritual and temporal welfare has been to combine religious instruction and education with the inculcation of habits of industry; and the Superintendent and Church Missionary, report that their efforts have been attended with as much success as could have been expected from the limited means placed at their disposal.

3. THE CHIPPEWAS, HURONS, SHAWNEES, AND MUNSEES, AT AMHERSTBURG AND POINT PELEE.

Evidence of These Indians are under the charge of a Mr. Superintendent, separate Superintendent. Their number is of Rev. E. very small. At the issue of presents in Mack. Do. of 1842, there were only 324 in attendance, Rev. B. Sligh, and the estimate of 1844 includes 368. *Appendix Nov.* 19, 21, and 32. The number belonging to each Tribe is as follows:—

Chippewas,	258
Hurons,	88
Munsees,	22
Shawnees,	6 (in 1842.)

Formerly Amherstburg was the chief post for the distribution of presents to the Indians residing west of Toronto, and to those of the United States. Since the formation of the establishment at Manitoulin Island, the distributions at Amherstburg and Drummond Island, have been discontinued, except to the Indians in the immediate neighbourhood of the former place, and have since been made at Manitoulin.

The Hurons possess an extensive reserve of land on the bank of the River Detroit, a little above Amherstburg. In the year 1790, when the Council of the Four Nations, (Chippewas, Ottawas, Hurons and Potawatamies) surrendered to the Government, the extensive tract of land in Western Canada, known by the name of the Huron District, they stipulated for a reservation of the hunting grounds, then occupied by the Hurons and Wyandots, which comprised 22390 acres, extending about six miles along the shore of the River Detroit, and having a depth of seven miles. In the year 1836, in consequence of the encroachments of the whites upon these lands, and the desire which existed in that part of the country, to be allowed to settle upon them, the Government induced the Indians to surrender a large portion of their reserve,

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in trust to be sold for their exclusive benefit. By a subsequent agreement made in the next year, by Sir P. Hoare, they resigned two-thirds of the reserve, the proceeds of one third to be applied to their exclusive benefit, and those of the second and third for the general purposes of the Indians in Upper Canada. The portion of the Reserve still remaining in their possession is about 8,000 acres in extent. Upon this are settled, each on a separate farm, the Chippewas and other Indians. The Munsees and Shawnees, with respect to whom the Superintendent gives no separate information, are chiefly migratory, but the few families who have become in some measure stationary, live on the above Reserve, but have not had separate farms assigned to them, nor erected any dwellings.

The Hurons have thirty-four dwelling houses, of which thirty-three are made of logs, and one is a very comfortable farm dwelling of two stories, for the erection of which they paid £250. They have also ten barns, of which four are framed, and twenty-three log stables. None of the Hurons live in wigwams, but all the Chippewas, except their Chief, who resides at Pointe Pelée, have no other habitations.

The land occupied by the Hurons, is laid out in regular blocks of 200 acres each, which are selected for the several families by the Chiefs. Among this tribe a man's children inherit his property, but if he leaves no children, his farm becomes at the disposal of the Chief. He has not the power of conveying his interest to other members of the tribe, nor to strangers. These Hurons have for a long time been engaged more or less, in cultivating the land, but until a few years ago, they made little progress in husbandry. More recently, they have greatly and regularly extended their farms by clearing, and have improved in their mode of agriculture.

Many of them are good farmers, and they are annually becoming more prosperous and happy. About twelve years ago, they had scarcely any agricultural implements but the hoe, they now possess nineteen ploughs, ten harrows and six fanning mills: they have also twelve wagons and carts, fourteen sleighs, one calèche and three carioles, of all of which they are very careful. They have cleared 259 acres, each male adult has a farm of 200 acres allotted to him, on which many have from fifteen to thirty acres under cultivation; the average is between seven and eight acres. Their stock consists of seven yoke of oxen, nine bulls, eight steers, twenty-seven cows, fifteen heifers, ninety-three horses, 200 swine and seventy-three geese.

They cultivate their farms in the same manner as the whites; they raise Indian corn, wheat, oats, potatoes, beans, peas, buckwheat and vegetables, but chiefly the first of these crops.

The men perform the greater part of the labor, the women assisting in some kinds. The division of the day, as regards labour and meals, is observed as systematically as among the whites.

They have given up the chase in a great measure, and only hunt occasionally when their absence does not interfere with their farming operations, usually in the autumn.

They all profess christianity, and several of them are examples of true piety. The majority are Wesleyan Methodists, and the others Roman Catholics. They have no place of Worship of their own. They can command the means. The Methodist minister, however, who is stationed in the town of Amherstburg, visits those of his persuasion every Sunday, and with the aid of an Interpreter, preaches, reads and

expounds the Scripture to them. They also have a general Prayer Meeting among themselves, once a fortnight, and they meet occasionally more privately for social prayer; some of them maintain family worship. The Roman Catholics attend chapel at Amherstburg, which is about three miles from their settlement.

There is at present no school among them, but they have expressed their desire to establish one, and would gladly avail themselves of instruction for their children. When there was one, the attendance of the scholars was very irregular, but their ability in acquiring knowledge was in no way inferior to that of the white children.

The adults are ingenious and show aptitude for mechanical arts, particularly in wood work. There is only one regular tradesman, a tailor, among them, but the men usually make and mend their own farming implements. The women make baskets, brooms and other articles for sale, and do their own needlework. Their health is good. Their numbers are on the increase.

The average number of children born to a family is between three and four, the number reared is the same as among the whites.

The Chippewas are in a very different and inferior condition. They chiefly depend upon hunting and fishing. About ten families commenced to till the ground within the last twelve years. They have no more than three or four acres each under cultivation; they raise only Indian corn, and use no implement but the hoe. The women perform almost all the field work. The hunters resort occasionally to the surrounding country, but principally to the forests in Michigan, United States.

They are all heathens, and it does not appear that any efforts have been made for their conversion; the only obstacle mentioned by the Superintendent, is their migratory habits. Their number is on the decrease, occasioned by exposure, intemperance and insufficiency of food.

Of the Indians at this post, those who are stationary, have improved very much within a recent period, in morals and habits of industry. They are quite sensible of their improvement, and express themselves desirous of advancing. Among the evidences of their amelioration, may be mentioned the decrease of intoxication; the yearly progress in clearing the land, the raising of surplus produce for sale, and the attendance of their women at market at Amherstburg for the sale of various articles of agricultural produce.

The Chippewas, however, who continue their roving habits, scarcely exhibit any perceptible improvement, except a growing desire to become settled on land.

4. CHIPPEWAS OF THE ST. CLAIR RAPIDS OR UPPER ST. CLAIR RESERVE, RIVER AUX SABLES AND KETTLE POINT.

Evidence of These Indians are among the first whom Mr. Superintendent Jones. Sir John Colborne endeavoured to settle and civilize. Previously to 1830, they were wandering heathens like their brethren elsewhere, scattered over the western part of the Upper Province; they were drunken and dissipated in their habits, and without either religious or moral restraint. In 1830 and 31, a number of them were collected on a reserve in the Township of Sarnia, near the head of the River St. Clair, and containing 10,280 acres. A number of

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houses were built for them, and an officer was appointed for their superintendence. Their conversion to christianity and their progress in religious knowledge, and in the acquisition of sober, orderly and industrious habits, has been under the care of Missionaries of the Wesleyan Methodist Society, both rapid and uniform. From the formation of the mission 221 adults and 239 children, have been baptized and admitted into the Methodist Community. The total number up to the year 1839-40, does not appear to have exceeded 350. Since then their number has increased greatly by immigration, chiefly from the Saginaw Bay, in the State of Michigan, and by the settlement of wandering Indians; and in 1842, as many as 741 received presents.

Their are two other settlements under the same superintendence, one at the River aux Sables in the Township of Bosanquet, on a reserve of 2650 acres, and another almost adjoining it, on a reserve of 2446 acres at Kettle Point, where five families reside.

These Indians also possess a fourth reserve, on the River St. Clair, within the Township of Moore, containing 2675 acres.

Owing to the immigration which has taken place on this frontier, since the notice to the visiting Indians of the United States was first issued, and the removals which have occurred at these and the other Indian settlements in the neighbourhood, together with the mode in which the returns have been rendered; it is difficult to state with precision the progress and the increase of each settlement.

At present they are established chiefly on the front of the Upper Reserve, having small farms of six and a half chains in width on the River St. Clair. The total number of separate farms is forty-two, on sixteen of which there are good substantial log houses, erected by the Government on the first formation of the settlement; but on the lower part of the Reserve, where no houses were built by the Government, the Indians reside in small log or bark houses of their own erection. There is only one log building resembling a barn, but almost all the Indians have small out-buildings or sheds in which they house their crops.

From a Return made in 1839, there were twenty families occupying houses, who had 140 acres of land cleared, of which 100 were under cultivation. Their stock then consisted of two oxen, three cows and two pigs, and they possessed three ploughs, two harrows, and nine sleighs.

At present there are thirty-two families settled on the Reserve, who have improved 205 acres of land; four individuals have improved from ten to thirty acres; of the others, fifteen have five acres or more, and the remainder under five acres cleared. There are also five families settled on some land purchased with their annuity, and some held by License of Occupation under the Government, in Enniskillen. These have about forty acres under cultivation, and possess two good log houses and two small log barns.

The Indians of the River aux Sables have about sixty acres under improvement, and one log house. Those at Kettle Point have twenty acres of improved land and two log houses. The land on the Upper Reserve was regularly surveyed and laid out in farms. The Chief, with approval of the Superintendent, placed most of the present occupants on these lands, but it is not indispensable that he should be consulted, as the members of the tribe may choose any unoccupied spot; when once in possession they are secure from intrusion, but repeated ill conduct or drunkenness

would subject them to be expelled from the reserve of the Chief.

They are decidedly improved in agriculture; they now understand ploughing, seedling, harrowing, the management of cattle &c. They possess eight ploughs and four harrows, which each family uses alternately, a number of scythes and sickles, two fanning mills and four cross cut saws form part of their general stock, besides which, each family possesses an axe and a sufficiency of hoes, shovels, &c.

They have nine yoke of oxen, eight cows and some young stock, besides a large number of horses and pigs. Few families are without one or two breeding sows. They are exceedingly attentive to their cattle and feed them well during the winter.

They cultivate chiefly Indian corn and potatoes, with small quantities of spring wheat, oats, and peas; the quantity of produce cannot be exactly stated, but two years ago it was estimated to be between 3 and 400 bushels of wheat, with the same quantity of oats, and 100 bushels peas. The field labor is entirely done by the male adults, but the women do all the lighter work of weeding and hoeing the Indian corn and potatoes. They work and take their meals according to their inclination, without any system, but the greater part of the day is spent in labour. Their fondness for hunting is much diminished; they seldom hunt except when obliged to by want of meat—their stock being at present insufficient; as for fishing, they live on the banks of the river, and during the run of the fish in both spring and fall they devote a great part of their time to fishing. There are two excellent fisheries, yielding an abundance of herring and white fish: they have seines, which the young men, combining in bands, use alternately.

The majority of these Indians are Wesleyan methodists in connexion with the British Conference. All those residing in the Upper Reserve belong to that community; those at the River aux Sables are either members of the Church of England or are desirous of being admitted into it. About 30 families are reported to have applied to the Bishops for such admission. There are also one or two families of Roman Catholics, and those residing at Kettle Point are heathens. The number of Wesleyan Methodists reported to the conference in 1842 was 172; but the missionary states that this is no index to the number of his flock, as those only are returned who have come to the years of maturity and discretion, and who are walking as far as can be ascertained in the fear of God. These attend public worship, which is performed in a capacious meeting-house, built for the joint purpose of a church and school-house by the Government, and lent to the mission—with regularity, decency, and solemnity. They maintain private worship, according to the practice of the methodists, consisting generally of a hymn sung in their own language, followed by a prayer from the head of the family. As a body, they are religious and moral, and will bear a comparison with any Christian community of the same class. They are deeply sensible of the improvement of their condition, and many attribute the preservation of their lives to their conversion.

The members of the Church of England, at the River aux Sables, to which they retired two years ago, have as yet neither a clergyman nor a place of worship. This year a Catechist, an Indian by birth, has been appointed by the Bishop to the charge of this settlement.

There is a school at the Upper Reserve under the direction of the missionary which is attended by 20 or

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30 scholars of both sexes. The mode of instruction is the same as in common primary schools; the children are taught spelling and reading in English—arithmetic, writing, and vocal music. Their reading consists of passages from the Scriptures, and in the Sunday School they are taught their catechism. The scholars are regular in their attendance from 9 to 12 A.M., and from 1 to 4 P.M., and are as quick in learning as whites.

The health of these Indians is good—their numbers on the increase; they have usually families of five children, of whom perhaps three arrive at maturity.

5. CHIPPEWAS, POTTAWATAMIES, AND OTTAWAS, OF WALPOLE ISLAND.

These Indians are also known under the name of Chippewas of Chénaille Ecarté. The Chippewas who have long hunted over the waste lands about the Chénaille Ecarté and Bear Creek are a branch of the same nation which is settled in Sapina, and share in the same annuity.

The Pottawatamies are recent immigrants from the United States.

The settlement at Walpole Island was commenced at the close of the American war, when Col. McKie, called by the Indians "White Elk," collected and placed upon the island which lies at the junction of the River and Lake St. Clair, the scattered remains of some tribes of Chippewas who had been engaged on the British side. Being left for many years without any interference or assistance on the part of the Government, they became a prey to the profligate whites settled on the frontier, who, by various frauds and in moments of intoxication, obtained leases and took possession of the most fertile and valuable part of the island.

When the settlement was first placed under the charge of an Assistant Superintendent in 1839, these Indians possessed scarcely an acre of arable land, but he has succeeded in expelling many of the most mischievous intruders, under the authority of an Act of the Provincial Legislature, passed in 1839; and has placed their farms at the disposal of the Indians, who have since become more settled, and have turned their attention more generally to agriculture.

The number at this post has increased considerably since 1839, 40, owing to the influx of several bands of Pottawatamies and Ottawas, invited by the Proclamation of 1837, relative to the discontinuance of presents to Visiting Indians. Previously to that year they did not exceed 300; but in 1842, presents were distributed to 1140, viz.—

Chippewas,—old residents,	319
Ditto, arrived within a year,	197
Pottawatamies and Ottawas, from } Michigan,	507
On their way to settle,	117
	1140

The new comers are very different in character and habits from the resident Chippewas: The Pottawatamies especially, are skilful hunters, and have long depended solely upon the chase. They are wild, turbulent, mendicant, and dishonest. They possess no land or property. They have been kindly received by the resident tribes, and allowed to settle on their lands; but their roving habits render them averse to settling; they prefer remaining poor, ragged, and filthy, to the restraint of civilized life: they are a burthen on their

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brethren, a nuisance to the white farmers in the district which they frequent, and their arrival in the Province is in every respect to be regretted. Their chief hunting grounds are near the Thames and the upper parts of the two branches of Bear-Creek. They also hunt in the United States, but with some danger to themselves, as the Americans do not allow it.

The Indians who are settled upon Walpole Island, occupy the farms and houses hitherto possessed by the white squatters, together with a few houses erected by themselves. The present number of dwellings is twenty-eight, of which three are framed, with several more in the course of erection, and four log barns. There is no village, the farms being detached as among the white settlers. There are five inferior Chiefs among the Chippewas, who live surrounded by their own relations and connections by marriage; and the young men, who, though under the control of the head Chief, recognise especially their own leader. These, on the expulsion of the squatters, met together and subdivided the farms and arable land among themselves according to their numbers. Thus, each separate band cultivates one vast enclosure; each man planting more or less land, according to his industry. It is intended, however, to lay out the fields more regularly.

Their acquaintance with agriculture is of recent date, but their progress has been satisfactory. In 1839 they planted only Indian corn, and used no other instrument but the hoe. At present they have nine ploughs and as many yoke of oxen, besides scythes and sickles in abundance. They have also a large number of pigs and horses, and the Chief has two cows. Steps have been taken to improve the breed of these animals; a large quantity of marsh hay is saved for winter fodder. The extent of cleared land is estimated at 600 acres, and it is annually on the increase. The greatest extent cropped by one Indian, may be twelve acres—the smallest, about three acres. At least, one hundred heads of families have commenced to till the land within the last two years. When a family has no land in cultivation, its members depend upon the chase and fishing, and the sale of baskets and mats. The chief crop is Indian corn, but they also plant large quantities of potatoes, some oats, buckwheat, and peas. They are about to begin the cultivation of wheat. Much of the lighter part of field labor is still done by the women; the division of the day as well as the hour of their meals, is irregular.

The fondness for hunting and fishing is very much on the decrease among the Chippewas, who seldom indulge in either, except during the winter. The game has almost disappeared in the neighbouring hunting grounds.

All these Indians are heathens; but twenty families have applied for religious instruction. In January, 1841, a missionary of the Church of England was appointed on a salary of £100, borne upon the Parliamentary Grant, but whether through the want of a proper interpreter, the distance of the residence, (there being no suitable house on the island,) or other circumstances, the Indians have not profited by his labours, and the Bishop has been obliged to appoint another clergyman in his place. It is now intended to erect on the island, with the funds belonging to these Indians, a building adapted for a chapel and school-house, with a house for the missionary; and the plans and estimates have received the approval of the Governor General. A schoolmaster, also, is to be appointed and paid from the same source. The Indians are anxious for the education of their children; and since the recent death of their old Chief, their aversion to become Christians has diminished, and may be expected to be gradually overcome.

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The health of the settled Indians is very good, and surpasses that of the neighbouring whites; their numbers are also on the increase, but the contrary is the case with the roving Pottawatemies, many of whom have been known to die from the effects of intoxication, or in broils, and from the effects of severe weather during the winter. The number of children born to a family is about five, and the number reared, three. There are no regular half-breeds among them, recognised as such.

6. MANITOULIN ISLANDS.

Evidence of The present settlements on Manitoulin Mr. Superintendent Anderson.

Do. of Rev. B. Previously to the year 1829, the distribution of presents to a larger portion of the Rev. E. O'More Indians, included under the term "Western Tribes," consisting of the Visiting and 30.

Indians, north of Penetanguishene—of those at Sault St. Marie, and on the shores of Lake Superior,—of those from the South-west and Lake Michigan, Green Bay, the Fox River, Wisconsin, even from the distant Mississippi,—was made at Drummond's Island, the old military Post on Lake Huron.

In that year, the Island having been finally ceded to the Americans, and the Government being desirous of ascertaining the disposition of the Indians to embrace civilization, the distribution was made at the Island of St. Joseph's, about nine miles north-west of Drummond's Island. On that occasion the intentions of the Government were announced in the following terms:

"Children,

"It is the wish of your great Father, that all his red children should become civilized; and for this purpose, he has named a place near Penetanguishene, to settle all those who wish for the change. He will furnish a few of each Tribe with cattle, farming implements, and materials, to assist in building their houses; and for the young he will provide a school, with teachers, and a minister; and also, mechanics to instruct them in habits of industry."

"Children,

"I am aware that you cannot all change your mode of life immediately; but some of you have it in your power, and others will in a short time find it their interest to join the settlement. You are all, without exception, invited. The Ottawas have a large Island, the great Manitou, near Penetanguishene, on which the land is good, and where there is abundance of fish. Should they not wish to join the new settlement, their Father would be happy to hear of their occupying and settling themselves on it."

"Children,

"Whether ye accept of your great Father's kind offer or not, his bounty will be continued to all his faithful children. But they must go to Penetanguishene in the months of June and July, every year, for their presents."*

The proposition of settling at Manitou appears to have been founded on a Report from Major Winnett, in the early part of the same year, in which, in reference to the civilization of the Indians, he stated, "From personal knowledge, I am enabled to name the Great Manitoulin Island as a point offering great advantages in the formation of the settlement for the Indians; much greater than St. Joseph's could present with respect to soil, climate, and lake fishing, the last a great object in the estimation of old Indians."

* The whole of this speech and the answers of several Tribes, together with an address to the same Tribes, from Chief Aisance, inviting them to come and settle at his village near Penetanguishene, are given in the Appendix No. 48.

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"It is distant one hundred miles and upwards from any American Military Post, and between sixty and seventy from any part of the American Territory."

In 1830, and the following five years, the distribution of presents was made at Penetanguishene, and thus, the Western Tribes were brought within the influence of the efforts of the Government to civilize them. Their visits to the prosperous settlements of Coldwater, and the Narrows, were frequent; they witnessed the advantages enjoyed by their brethren who were settled there, and applications were consequently numerous for a participation in the same benefits.

In 1835, after Mr. Superintendent Anderson had visited the Island, a scheme was matured and authorised by Sir J. Colborne, for forming an extensive establishment upon it, and for making it the future place of distribution, instead of Penetanguishene and Amherstburg, where the remainder of the Western Tribes had previously been supplied.

In the spring of that year, Mr. Anderson, found, on his visit, five or six families of the Ottawa Tribe, Roman Catholics, from Lake Michigan, settled in Wequamekong Bay (Smith's Sound,) where they had cultivated two or three acres of land, and were living in temporary bark huts. These, and a few wandering Chippewas, were all the Indians he met with on the Island,—amounting to, perhaps, 70 or 80 persons.

In 1836, the present settlement at Manitowawning, (Hudson's Sound,) about eight miles distant from Wequamekong, was commenced,—some land was cleared and houses built. It does not appear how many Indians were settled on the island this year. The first issue of presents at this Post was made in the autumn, as announced by Sir John Colborne, and was attended by 2697 individuals.

On this occasion the Lieutenant-Governor, Sir F. Hoad, was present, and formed the view of collecting at Manitoulin, not the wild Indians from the north of Lake Huron, as had been at first proposed, but all those who had settled, or were wandering among the white population, in various parts of Upper Canada. With this intention, he induced the Chiefs of the Ottawa and Chippewa Nations then present, to resign their exclusive rights to the occupancy of the Great Manitoulin, and all the other Islands, estimated at above 23,000, on the north shore of Lake Huron.

He also obtained from the Saugeen Indians the surrender of the greater proportion of their Territory, and proposed their removal to Manitoulin. To other Indians whom he visited in the western part of Canada, he likewise made the same proposal; offering them the assistance and encouragement of the Government at this island. These offers, however, to the settled Indians, do not appear to have been generally acceptable, as few or none availed themselves of them. The settlers at the island have, for the most part, come from the United States, or from the shores of Lake Huron and Lake Superior.

In 1837, further progress was made in clearing land and building houses,—the number of settlers on the Island was reckoned at 268.

In the autumn of 1838, the Officers appointed to form the future establishment of this settlement, including the Superintendent, Mr. Anderson,—a clergyman of the Church of England,—and a surgeon, with several artisans and labourers, arrived at Manitowawning, and took up their residence there, being the first white men who had wintered in the Island. This year the number of Indian settlers was 307.

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In the following year, the clearings were extended; a saw-mill was built; and the number of settlers increased to 655. A school was commenced at Manitowawning; but it was ill attended. The Roman Catholics at the other settlement would not allow their children to frequent it.

In 1840, 732 Indians reported themselves as settlers, of whom only 437 were Christians. The number of houses and extent of clearing were further increased.

In 1841, many Pottawatomies from the River St. Clair, who had promised to settle, and some Ottawas and Chippewas from Lake Michigan, returned to their homes; but the actual number thus reduced was not recorded. Some Indian houses, a carpenter's shop and a smith's were erected. The school was better attended, and eight Indian boys were in the course of instruction in different branches of handicraft. A school was also opened, and a Roman Catholic schoolmaster in the other settlement.

In 1842, twenty-five Indian houses were built, by contract, and a large store, coopers' shop, and barn, were erected by the mechanics attached to the establishment. A saw-mill was also nearly finished at Wequamekong Bay.

The attendance at the Roman Catholic school had fluctuated greatly. At one time as many as seventy pupils were present, but more frequently from five to twenty; and at some seasons, not one. The number at the Manitowawning school had not exceeded forty-five, but it had never fallen below twelve.

On the 15th November, there were resident at Wequamekong, 94 families, and at Manitowawning 44 families, making together 138 families, which on an average of four members to a family, would form a population of 552. The number settled or wandering in other parts of the Island, and living in wigwams or temporary bark huts, were estimated at 150 at least, making a total population of 702.

The following is the present size and extent of the two settlements. Each occupies about 200 acres of land. The several houses are surrounded with gardens, and the farms are for the most part at a distance. This arrangement was resorted to with a view of preserving their crops from the cattle, without the trouble of making enclosures; but it has not answered the intention, as the cattle roam much farther than was expected, and it has been found necessary to commence fencing.

The Wequamekong Village, which has been longest established, contains in all, seventy-eight buildings, viz.—seventy-three Indian houses, one for the missionary, and another for the schoolmaster, a church, a school-house, and a saw-mill.

The Manitowawning Village contains fifty-five buildings, viz.—thirty-seven Indian houses, six of the same description occupied by the mechanics and labourers,—four larger houses, occupied by the Superintendent, missionary, surgeon, and schoolmaster, three shops, (blacksmiths, carpenters, and coopers,) an excellent frame store of 60 by 30 feet, and two stories in height, one log-barn, a school-house, a saw-mill, built by contract in 1839, and a sawyer's house; preparations have been made in the present year, (1843) for the erection of a church. Besides these, there are in both villages, a number of out-houses for cattle, small store-houses, &c.

All the buildings are of wood. Those of the latter village have been erected either by the resident arti-

zans in the employment of the Government, or by contract. Those at Wequamekong having been chiefly built by the Indians themselves, with the assistance of nails and glass, axes, &c., afforded by the Government, are neither so neat nor substantial as the others.

Soon after the commencement of the settlement of the Manitoulin, doubts were entertained as to the climate and fertility of the island, and its fitness for the residence of the Indians, which increased the reluctance of the Indians settled in the more southern parts of the Province to resort to the Island, and has continued to prove an obstacle to the increase of the settlement. These objections having been represented to the Secretary of State, His Lordship suggested that an enquiry should be made on the spot by Major Bonnycastle, of the Royal Engineers. The result has not come under the notice of the Commissioners, but the Reports of the Resident Agent leave no reason to doubt, that the Island is in every way suited for habitation. The climate is very healthy; the temperature is moderate; the winter sets in about the beginning of November; the cold is not unusually severe; the snow seldom lies more than two feet deep, and the spring opens about the middle of April. The formation of the Islands is limestone. The soil is generally a mixture of clay and sand with limestone pebbles. Some parts of the Island are stony, but there is abundance of land favourable for cultivation. The cedar swamps on the high land, of which perhaps one-third of the Island consists, though at present wet in the fall and spring, appear to be land of the finest quality, being of a deep black loam, and free from stone. When these are opened and exposed to the sun, they will become dry and fit for any kind of cultivation. The timber of the uplands is of the usual kinds of hard wood met with in other parts of the Province, viz.:—maple, bass-wood, elm, red and white oak, pine, &c. &c.

Both the soil and climate are favorable to cultivation. Abundant crops of all kinds of grain raised by the Indians in other parts of the Province, have been annually produced. Cattle thrive well; during the winter they are allowed to roam about and find their own food in the bush. In 1842, a few sheep were added to the stock. There is not much game on the Island but fish is in abundance on its shores.

The Indians collected here, belong chiefly to the Ottawa and Chippewa Tribes; the former who immigrated from the United States, have all their lives been *In dian* farmers; some of them brought horses and stock with them to the Island. On their arrival they sought no other means of subsistence than the produce of the soil, and the fish they caught in the immediate vicinity of their own village; and in the autumn, each family cured a sufficiency to supply them through the winter; consequently, it was not necessary for them to leave their homes in search of food, nor to trust, like the Chippewas, to the precarious resource of spearing fish through the ice.

The Chippewas, on the other hand, who had never, until collected at Manitoulin, cultivated the soil, were slow in adopting a new mode of life. For some time they were reluctant to settle in a fixed place of residence; they frequently shifted their camps, and although many of them lived within a day's journey from the new settlement, and admitted the benefits arising from a change of life, still it required much persuasion and perseverance to induce them to make a commencement.

The Ottawas, moreover, had long been converted from heathenism, and were members of the Roman Catholic Church. In 1838, they were joined by a priest of that persuasion, who has since resided with

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them at Wequamekong. The Chippewas, on the contrary, were all heathens, and the work of conversion only commenced among them in the same year, when a missionary of the Church of England, attached to the establishment, arrived at the Island.

These differences will account for the greater increase of the settlement at Wequamekong, and its more rapid progress in the cultivation of the land, and the acquisition of stock which are exhibited in the following table:—

Extent of Land cleared and of Stock owned at the two Settlements, in February, 1843:—

	Manatowanning.	Wequamekong.	Total.
Acres of Land cleared,	140	200	340
Stock, viz.			
Horses,	2	19	21
Horned cattle,	24	58	82
Pigs,	17	161	178
Sheep,	11	8	19
Barn-door Fowls,	62	157	219
Geese,	8		8

Some families have perhaps ten acres or more cleared, whilst others have only a patch under cultivation. Their principal support at both villages is now derived from farming and fishing; they sometimes kill hares, partridges, and even deer and bears. They also manufacture considerable quantities of maple sugar, of an excellent quality, for which they find a market at Penetanguishene, Goderich, and sometimes in the towns on the American frontier.

The land in the village is laid out in half acre lots, and a few farms of fifty acres were in the commencement surveyed and staked out; but the labor and expense were found too great, and each Indian now selects such place as he pleases, and takes possession of it, in most cases, without consulting the Superintendent or the Chiefs. As long as he continues to cultivate his piece of land, he enjoys quiet possession of it, but if he happens to leave it for a season, some other Indian will most likely enter upon it, and in such cases, there is frequently a difficulty in arranging the matter amicably. They respect the boundary lines which have been drawn, but blocks of wild land marked out by the blazing of trees, or otherwise, by individual Indians, cannot be secured from intrusion. The propriety of making wills, or of transferring their property in the presence of witnesses, whether in anticipation of death, or by sale, has been pointed out to them, and they are sensible of the advantage of such precautions, and are adopting them more generally.

With regard to their mode of agriculture, they are improving but slowly. They are now beginning to plough their old fields, to make more substantial fences, to cultivate garden vegetables, &c. Each individual cultivates his farm separately. Their general mode of clearing land was, and in many cases still is, by felling the trees in all directions during the summer season, and leaving them in this state until the spring; then setting fire to them, and after removing such of the smaller timbers as they conveniently could, planting corn and potatoes among the trunks of the trees, thereby losing at least, one-half of the ground. The evil of this has been urged upon them, and now many of them, with the aid of their oxen, clear their land more thoroughly.

Formerly the Ottawas were pretty well supplied with hoes, and an inferior kind of small axe. The Chippewas had a smaller quantity of the same implements.

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Both tribes, in planting, supplied the deficiency with a crooked stick conveniently shaped for the purpose. At present, the Government has supplied them with a sufficiency of these articles, and with a few spades, shovels, ploughs, harrows, pick-axes, &c.

In addition to their former crops of Indian corn, potatoes, and pumpkins, they now begin to cultivate wheat, oats, peas, and barley; but they are so obstinately careless about their fences, that their crops are not unfrequently destroyed by the cattle. There is, however, reason to hope that they will soon find wheat to be a more certain crop than Indian Corn, and will cultivate it more largely. The quantity of produce cannot be stated; but in 1842, being a favorable season, one family saved upwards of 80 bushels of Indian corn; others, from 20 to 40; and many, from 5 to 20 bushels; besides potatoes, a few turnips, and quantities of pumpkins, &c.

Ten bushels of corn, with potatoes, dried pumpkins, and fish, will support a moderately sized family for a year.

The men, of all ages, do most of the chopping, but after that, men, women, and children, take share in the labour, from the burning of the timber to the reaping of the crop.

The division of the day is not systematic. They generally rise about day-light and go to rest a little after sun-set. They take a hearty meal before going to work, and during the day they work, smoke, rest, perhaps sleep, eat and drink alternately, as happens to be convenient, without regard to time or place.

The fondness of the converted Indians for hunting and fishing is decidedly diminished. They seldom leave the Island for either purpose. They occasionally go out spearing fish at night, or set their nets in the evening and take them up early in the morning. They also spend from six to fifteen days in the autumn to lay in a stock of fish for the winter.

As regards civilization, they are more regular in their habits; dress more like white people, wash their hands and faces daily, and appear to be influenced in their conduct by the instructions they receive; they attend public worship regularly, and the Protestant Indians are much pleased to hear the Bible read and explained to them. Their moral habits are materially improved. They appear to feel the impropriety of injuring their neighbours, of lying, stealing, &c. and they do not talk of their ancient mode of cruel warfare with the same delight as formerly. They are sensible of their improvement, and of the blessings of Christianity. They often express their regret that they did not sooner become civilized, and they strongly advise their brethren to follow their example.

A large proportion of the Chippewas are still heathens. There were received into the Church of England in

1836-7,.....5, (all adults.)
1839,.....38 "
1840,.....84 "
1841,.....45 "

Making a total of 172, together with 30 converts from the Roman Catholic Church. Since August, 1841, the Superintendent reports, "that he has not been made acquainted on the subject, but he is not aware that

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"even one adult heathen has been brought into the Church since that time." There is no information with regard to the progress of conversion by the Roman Catholic missionary. The principal obstacles to the conversion of the heathens are stated to be their superstition,—their fear of not being allowed to drink whiskey,—the bad advice of traders, who erroneously suppose it will destroy their trade,—and among those who have a plurality of wives, to turn them away.

The Protestants have their service in the school-house. The Roman Catholics in a log church. The form of worship is the same as among white congregations, except that the service is translated into Indian.

The schools have already been described. The quickness of the children, and the irregularity of their attendance, is noticed here as elsewhere. The mode of instruction is the same as in the Township schools among the whites. The books used in the Protestant school are Mavor's Spelling-Book, the Old and New Testament, and Woodbridge's and Peter Parley's Geography. In the Roman Catholic school, neither Mavor's Spelling Book nor the Bible are allowed by the Priest to be used as school books. In the former school the children are taught partly in Indian and partly in English: in the latter, English is only taught.

The Ottawa tribes, who subsist by agriculture, are supposed to be rapidly on the increase; and the Chippewas, who live chiefly on fish, to be on the decrease. Among the former it is not unusual to meet with families having six or seven, and sometimes even ten or twelve children all living, although, in many instances, they do not rear the half of the number born. The Chippewas are neither so prolific nor so successful in rearing their children. In both tribes the adults seldom reach an advanced age.

These Indians appear to enjoy the same health and to suffer from the same diseases as their brethren in other parts of the Province; both being dependent, in a great degree, upon their mode of life. They seldom exceed the middle size, are slender, but generally well formed. The chief defect in their figure is the flatness and narrowness of their chest.

The proportion of half-breeds among them is not above one in twenty.

The Establishment of Manatowanning is under the local Superintendent. There is a resident surgeon, a clergyman of the Church of England, a school-master, a master carpenter, a blacksmith, a millwright, a mason, a cooper, a shoemaker, a sawyer, and six labourers supported by the Parliamentary grant. The school-master at Wequamekong is paid out of the same fund, but the priest is maintained by the Church to which he belongs.

Owing to the infrequency and difficulty of communication with the main land, it has hitherto been deemed necessary to engage a certain number of mechanics and laborers by the year. Part of the buildings, however, have been erected by contract, during the summer months, and in this manner as many as twenty-five were built in 1842.

The Roman Catholic Village appears to be almost entirely under the charge of the priest.

The remaining bands, which are widely scattered over the country, have no Local Superintendents, but

are under the general care of the Chief Superintendent; hence, the statistical information with regard to these smaller communities will necessarily be less perfect, except in cases where the resident missionary has supplied the details.

The settlements are altogether twelve in number.

7. MOHAWKS OF THE BAY OF QUINTE.

Evidence of the Chief Supert. Rev. S. Givens. Appendix Nos. 15 and 37. These Indians separated from the Mohawk Nation; and settled in their present locality upon the Bay of Quinte, about the year 1784. In 1793, they received from the Crown a grant of land, containing about 92,700 acres; but of this, in 1820, they surrendered 33,280 acres, in exchange for an annuity of £450. Their estate was then reduced to 59,400 acres. From this the Surveyor-General deducts 14,773 acres for Crown and Clergy Reserves, (viz. 6858 for the former, and 7915 for the latter.) In December, 1835, they made a further surrender of 27,857 acres, in trust, to be disposed of for their benefit, so that their present possessions do not exceed 16,800 acres. They lie within the Townships of Tyendinaga, the name of which is borrowed from the original Indian settlement.

These Indians live, for the most part, in detached farms scattered over the Reserve. Their present number is 383. They have 1368 acres of land cleared, and about 500 acres under tillage. Some of them cultivate considerable quantities of land, as much as 50 acres; but in general, the quantity is much less. There have been some instances of successful industry and thriftiness in this community. One of their chiefs named Hill, who died a few years ago, was remarkable for his industrious habits, and for a desire to accumulate property. Besides his own homestead, to the cultivation and improvement of which he paid more than ordinary attention, he became possessed, by purchase, of some of the farms and improvements of other Indians, and at his death, left them, by will, to particular members of his family, who are at this day in full enjoyment of them.

One of his sons, who is catechist to the missionary at this settlement, recently applied for a loan to enable him to build a wharf, and commence business as a general trader among his brethren, in partnership with a white. They possess stock and agricultural implements corresponding to their progress in husbandry. Some of them grow a considerable surplus of grain for sale.

These Indians have long been Christians, probably before their arrival in Canada. A missionary was first appointed to the settlement in 1810, by the Society for the Propagation of the Gospel in Foreign Parts; their present missionary has been among them eleven years, and reports, that during that period, they have made a gradual advance in morals, piety, and industry.

The church having become too small for the congregation, they are now engaged in the erection of a new and commodious stone edifice; the expense will be defrayed out of their own funds.

Some of the young men are employed in quarrying and carrying the materials for this building.

They support a schoolmaster out of the produce of certain small rents, which they receive and manage themselves.

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8. MISSISSAGAS OF THE RIVER CREDIT.

Evidence of Chief Super. ditto of Rev. J. Coleman; ditto of Rev. Peter Jones; ditto of Rev. D. Wright; ditto of Rev. B. serving only certain small tracts at the Slight; ditto of River Credit, and at Sixteen and Twelve Mile Creeks. They were the first tribe 15, 34, 38, 39, converted to Christianity in Upper Canada. 32, and 40.

Previous to the year 1823, they were wandering pagans. In that year, Messrs. Peter and John Jones, the sons of a white surveyor, and a Mississaga woman having been converted to Christianity, and admitted members of the Wesleyan Methodist Church, became anxious to redeem their countrymen from their degraded state of heathenism and destitution. They, accordingly, collected a considerable number together, and by rote and frequent repetitions, taught the first principles of Christianity to the adults, who were too far advanced in years to learn to read and write. In this manner the Lord's Prayer, the Creed, and the Commandments were committed to memory. As soon as the tribes were converted, they perceived the evils attendant on their former state of ignorance and vagrancy. They began to work, which they never had done before; they recognized the advantage of cultivating the soil; they totally gave up drinking, to which they had been greatly addicted, and became sober, industrious, and consistent Christians.

In 1826, the Government, with funds arising from their annuity, built a handsome village for them on the River Credit, about fifteen miles west of Toronto, consisting of twenty houses. They were then about 200 in number. In 1828, they had added seven more houses, erected by themselves. The Bishop of Quebec, speaking of them, in 1829, reported, "That a great proportion of the tribes had become sober and industrious in their habits, well clad as to their persons, and religious in their life and conversation." In 1831, they had added eight more houses, and a saw-mill; and the Methodist Missionary Society had helped them to build a chapel, a school-house, and a work-shop. A missionary, a schoolmaster, and a schoolmistress, were maintained among them by the same Society. From that time to within two or three years, their improvement has continued steady, although slow. Their number has been gradually on the increase. Their health, under the care of one or more resident medical men, to whom they pay an annual salary out of their annuity, has improved. Their habits of industry have been pretty well maintained; intoxication, although more frequent, has not again become habitual among them; their religious and moral behaviour is still very creditable; latterly, however, their progress has been retarded by the uncertainty which has prevailed as to their stay in the present settlement.

In 1840, the Chiefs represented to the Government, that it would tend greatly to the advantage of the tribe to move from the Credit. Their reasons deserve to be recorded, as indicating their desire to advance in habits of religion and industry, and their just appreciation of the means by which their progress might be best promoted.

"1st. The soil at the Credit is generally very poor, and consequently, the crops are light, and this, in a great measure, discourages our people from becoming good farmers. The situation of the Credit Reserve is better calculated for commercial than agricultural purposes.

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"2nd. We have learned, by experience, that living together in a village, whilst endeavouring to follow farming, is attended with many disadvantages, and loss of time; it is therefore desirable, that all the Indians who wish to become planters, should be settled on their own lots.

"3rd. The evil example of many of the white people around our village, exposes our people to the temptation of drinking fire-water, and of committing other vices.

"4th. We are of opinion, that, if we go and settle on a good tract of land, many of our young men, who are now spending their time in idleness, would be induced to become industrious, and attend to their farming."

This memorial was very favorably received by the Governor in Council, and the proper Officers were ordered to report upon the measures necessary to carry out the proposal. No report, however, was made, and although the Indians have often renewed their petition, that the Government would enable them to remove and sell their Reserve, the Indian Department, although acknowledging the expediency of the measure, has taken no steps in the matter, and appears to have retarded rather than expedited the measure. The consequence has been, that, for the last three years, these Indians have been in a very unsettled state. The favorable manner in which their request was received by the Government, led them to expect an early removal, and they have therefore been induced to refrain from any further improvement of their lands, and even to neglect their existing clearances; while the absence of their former friend and pastor, the Rev. Peter Jones, who has already removed to Munsee Town, in anticipation of the tribe following him thither, has been of much disadvantage to them in a religious point of view. The delay, too, has encouraged an opposition to the removal, which although slight at first, consisting only of one family, has generally increased, until as many as nine families are now said to object, which will render the arrangement of the removal, and the division of their several interests, very complicated and difficult. It is to be hoped, however, that this difficulty may be overcome, as there can be no doubt that the removal will tend in every way to the interests of the tribe.

The following particulars will exhibit their present condition. They are 254 in number. Their village, which is beautifully situated on the west bank of the River Credit, and at a distance of two miles from its mouth, contains at present 50 dwelling houses, a warehouse, three barns, a chapel, and a school-house. There are also two saw-mills belonging to the tribe.

Their Reserve at the River Credit contains 3189 acres. They have disposed of their lands at the Sixteen and Twelve-Mile Creeks to the Crown, in trust, for sale, for their benefit. At the Credit they cultivate about 500 acres. The farms are mostly on detached lots of 50 acres, at a distance of two miles from the village, which circumstance has been found very prejudicial to the progress of habits of industry among these Indians, on account of the fatigue and loss of time in going to and returning daily from their farms. Many of them are tolerably good ploughmen, and have made considerable progress in agriculture—growing wheat, oats, peas, potatoes, and other vegetables; several cut hay, and have small orchards; many, however, are still content merely to cultivate a small patch of Indian corn, with some potatoes and vegetables.

Under their methodist missionary, who is the only

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minister officiating in the settlement, they are constant in their attendance at chapel, and are quiet and attentive during the service.

They possess several portions of the Old and New Testaments translated into their own language, which many of the old people, and all the young can read. The youth of both sexes are taught English. The school is maintained by the Methodist Missionary Society. With few exceptions, the Indians are stated to be a quiet, inoffensive, and moral people. They live on the most friendly terms with the surrounding whites, and quarrels and disputes are exceedingly rare among themselves. They are very sensible of the improvement which they have made since their conversion, and feel grateful to those who have instructed them. They are still desirous of advancing and raising themselves to an equality with their white neighbours, whom they perceive to enjoy many comforts and privileges which they do not possess.

9. THE MISSISSAGAS OF ALNWICK.

Evidence of the Chief Superintendent; Report of the Rev. W. Case, Appendix, Nos. 15 and 41. These Indians were converted to Christianity in the years 1826-7. They were then pagans, wandering in the neighbourhood of Belleville, Kingston, and Gananoque, and were known under the name of the Mississagas of the Bay of Quinté; in those years, between 200 and 300 were received into the Wesleyan Methodist Church, and settled on Grape Island, in the Bay of Quinté, six miles from Belleville, where they commenced planting, and where schools were established by the missionary for their instruction. On this island they resided eleven years, subsisting by agriculture and hunting. Their houses were erected partly by their own labour, and partly at the expense of the Methodist Missionary Society. The number, at length, amounted to twenty-three; besides which, they had a commodious building for religious service and schools, another room for an infant school a hospital, a smithy, a shoemaker's shop, and a building for joiners' and cabinet work.

These, however, were relinquished, to be sold for their benefit, in 1830, when they removed to a block of Crown Lands, granted to them by Lieutenant-Governor Sir J. Colborne, in the Township of Alnwick, not far from the Rice Lake, and fifteen miles north-east of Cobourg. This plot, which contains 2000 acres, is divided into lots of 25 acres each. The village or street, which is called Alderville, is about a mile and a half in length. It contains 36 houses, six barns, a saw-mill, and a large school-house, in which divine worship is performed, all erected under the direction of the Indian Department, out of the annuity of £642 10, to which this band is entitled for the surrender of a vast tract in the rear of the Johnstown and Midland Districts. Of the 36 dwelling houses, 22 are framed, and the remainder are of square logs, all of commodious size and internal arrangement. The barns are framed, of 40 by 30 feet in dimensions.

There are also a parsonage house, and school buildings, erected at the expense of the Methodist Missionary Society.

These Indians are 233 in number; each family has at least half its lots of 25 acres cleared, and several have nearly the whole under cultivation. The total quantity cleared is between 360 and 400 acres. The stock belonging to these Indians consists of eight yoke of oxen, two horses, 11 cows, 21 heifers and calves, and a quantity of pigs and poultry. They possess eight

ploughs, six harrows, three carts and waggons, and twelve ox-sleds. Their progress in industry and agriculture is satisfactory.

When on Grape Island, a cabinet-maker, blacksmith, shoemaker, and occasionally, a tailor, were employed by the Methodist Society, to instruct these Indians in their several trades. Although it was found difficult to keep the scholars at their work, and considerable losses were sustained in the undertaking, yet the Indians shewed unusual ingenuity, and gained considerable knowledge in those branches, which has been of much use to them since their settlement at Alnwick; where no shops have yet been erected. At present, only one man pursues his calling, as a house-joiner and carpenter, for a livelihood, but others occasionally work at tailoring, or at making and repairing agricultural implements.

The change produced by their conversion and their progress in Christianity will be best described in the words of their missionary, the Rev. William Case, who has ministered to them for the last fourteen years, and whose charitable zeal and self-devotion to the improvement of this community, it behoves the Commissioners to notice with approbation.

"The Gospel found them in 1826 in a pagan state, 'having neither house, cattle, nor fields; degraded by intemperance, and suffering from want of clothing and food; by which their constitutions and health were undermined, subjecting them to disease and death,—especially from pulmonary complaints. To gratify their thirst for ardent spirits, they expended the avails of their hunting, selling or parting with their most valuable articles, leaving themselves bare of clothing, and exposed to the frost of winter. In these drunken revels they were often led into broils with the whites, and with each other, which sometimes ended in loss of life. But their conversion to Christianity has made a most happy change in all those respects. At once and entirely they renounced all intoxicating drinks, and to which they continue, with few exceptions, resolutely to adhere. Their presents from the Government have since been applied to the comforts of their families, and their annuities have purchased lands, provided comfortable dwellings, cattle, and implements of husbandry. For seventeen years I have known of few disputes, two of which only ended in scuffling and pulling of hair; none in bloodshed. From first they became a praying people, constant and daily in family devotion: the Christian Sabbath is strictly observed; no ordinary labour or sporting is known in the settlement, but a general attendance on divine service is observed."

"On the conversion of the Indians, the parents were acknowledged man and wife, as they presented themselves in families at the altar for baptism. Since that period, marriages have been regularly performed; except in two cases, where the men left their first wives and took other women. One of those men has ever since lived back of Kingston, a wandering hunter. This couple has five illegitimate children."

"During the twelve years this body resided at Grape Island there was but one illegitimate child born; since their residence here, there have been two more."

"We have, however, to regret their infirmities, among which is a want of industry; with some exceptions, they are fond of roving, by which the best of the season is lost for farming. To remedy this evil, and to elevate their character, has been one object of the Society in the establishment of the Manual

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"Labour School,—in connexion with a Model Farm (which will presently be described.) "A further inducement to industry, in my opinion, would be found in fixing a premium on the best improvements in farming, such as crops, fencing, stock of cows, oxen, pigs, &c. It is, however, but just to remark, that the Indians are every year bettering their condition, and the past has been the most comfortable they have yet seen. Several have raised all their bread stuffs, and provided well for their families; some of the women taking example from the school, have, during the past season, spun and made clothing for their husbands and children.

"On the first settlement of the Indians on Grape Island, a common daily, and Sabbath school, were commenced among them, with a school on the system of Pestalazzi; the former two have been continued, with occasional intermission, up to the present time; the scholars generally have made commendable improvement,—some of them have excelled. Their advancement in reading, writing, arithmetic, geography, and English grammar, have been equal to that among white scholars with similar advantages. Selections of young men from this number are now teachers in the Indian schools; others are interpreters and preachers of the Gospel."

"For four years past a school, on the manual labour plan, has also been in operation. This system combines elementary instruction with domestic economy. The girls are daily taught reading, writing, arithmetic, and geography, together with house-keeping, spinning, knitting, needle-work, and the management of a dairy. In the latter department belong seven cows. The boys are taught in the same branches as the girls, and in English grammar; and, at stated hours, in the business of farming, as chopping, ploughing, harvesting, &c. For this purpose, a model farm of fifty acres in extent is provided. The scholars, twelve in number, are boarded and lodged in the mission family, and clothed at the expense of the Missionary Society. They are all clad in cloth spun by the Indian girls. During four years past, thirty-one girls and fourteen boys have received instruction in this school."

The band appears to be on the increase since 1826, (seventeen years;) there have been 153 births, and 129 deaths, shewing an excess of 24 births.

10. MISSISSAGAS OF THE RICE, MUD, AND BALSAM LAKES.

Evidence of the Chief Superintendent; ditto of Charles Anderson, Esq. part of the tract now forming the New-castle District, for an annuity of £740. Nos. 15 and 42. These Indians belong to the same tribe, the Mississagas or Chippewas of Rice Lake, who in 1818, surrendered the greater part of the tract now forming the New-castle District, for an annuity of £740. They have all been reclaimed from their primitive wandering life, and settled in their present locations within the last ten or twelve years.

The Rice Lake settlement is on the northern side of the lake, and at about twelve miles from Peterborough. The number of Indians is 114. They possess about 1550 acres of land, which are subdivided into 50 acre lots; of this, 1120 acres were granted in April, 1834, to trustees, "in trust, to hold the same for the benefit of the Indian tribes in the Province, and with a view to their conversion and civilization;" and the remaining 430 have been since purchased with their own funds. They have rather more land cleared than the Indians of Alnwick, about 400 acres; but the cultivation

is not so good. The village contains thirty houses, three barns, a school-house, and a chapel with a bell. The Head Chief of the tribe resides here. For some time these Indians were under the charge of an officer appointed by the Indian Department, who assisted in their settlement; but at present they have no special Superintendent.

These Indians are methodists, and have either a resident missionary or have been regularly visited by the missionary belonging to the Alnwick settlement. They have a school, and a schoolmaster is supported by the Methodist Missionary Society.

The Mud Lake Indians are settled on a point of land on the Mud or Chemong Lake, sixteen miles north-west of Peterborough. They are ninety-four in number, and possess twenty dwelling houses, with three stables. They occupy a grant of 1600 acres in the Township of Smith, made to the New England Company for their benefit, in April, 1837; of which about 200 acres are in cultivation. These Indians were for some time under the management of the late Mr. Scott, agent for the New England Company, and belong to the Wesleyan Methodist Church. A chapel is in the course of erection at the village, where there is already a mission house and a school.

The settlement is visited by the missionary at Peterborough, and the schoolmaster is supported by the New England Company.

The Balsam Lake Indians, ninety in number, are at present settled within the Township of Bexley, on a point of land jutting out into Lake Balsam, which is the most northerly of the chain of lakes, running north-west across the back Townships of the District of New-castle. The Reserve which was granted to them by the Crown, is 1206 acres in extent. Of this they have about 200 acres in cultivation. Their village contains twelve houses, a barn, and a commodious school-house, in which divine service is performed by a resident methodist missionary. But within the present year, (1843,) these Indians having become dissatisfied with the climate and the quality of the land at the Balsam Lake, have purchased six hundred acres on the banks of Lake Scugog, to be paid out of their share of their annuity, and are making preparations for removing from their former settlement. Their improvements will be sold for their benefit. Their reason for removing evinces their desire to advance in the pursuit of agriculture.

11. CHIPPEWAS OF RAMA.

Evidence of the Chief Superintendent; Appendix No. 15. These Indians formerly occupied the lands about Lake Simcoe, Holland River, and the unsettled country in the rear of the Home District. General Darling reported of them in 1828, that they had expressed a strong desire to be admitted to Christianity, and to adopt the habits of civilized life; and that in these respects they might be classed with the Mississagas of the Bay of Quinté and Rice Lake, but were then in a more savage state. In 1830, Lieutenant-Governor Sir J. Colborne, collected them on a tract of land on the north-west shore of Lake Simcoe, of 9800 acres in extent, where they cleared a road between that lake and Lake Huron. They consisted of three tribes of Chippewas, under Chiefs Yellowhead, Aisance, and Snake, and a band of Pottawatamies from Drummond Island; their number was about 500, under the care of Mr. Anderson, now the Superintendent at Manitoulin, who was appointed to take charge of their settlement and civil-

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zation; they made a rapid progress. The tribe under the Chief Yellowhead, now settled at Rama, were located at the Narrows on Lake Simcoe; Aisance's tribe, at present residing at Beausoleil, Matchiasish Bay, was settled at Coldwater, at the other extremity of the Reserve, the distance between them being fourteen miles. Their condition, after an interval of five years, is thus described by Mr. Anderson:—

"Prior to the year 1830, these tribes had become much demoralized from their long residence near the white settlements. They were in the constant habit of drinking spirituous liquors to excess; not one of them could read or write, and they scarcely knew anything of religion. Their hunting grounds were exhausted; the Government presents were exchanged for whiskey. They were in debt to all the traders, and unable to obtain more credit; and thus were constantly in a state bordering on starvation. Their suffering and misery were strongly marked in their personal appearance, and the condition of their wigwams; the latter imperfectly made, and very insufficiently supplied with fuel, could scarcely be said to afford shelter to the ragged and emaciated frames of the elder Indians, whilst the wretchedly diseased appearance of the children, spoke still more forcibly of the intoxication and want of food of the parents.

"Miserable as was their state, it will hardly be credited, that their minds were so debased, their listlessness and lethargy so great, that it required considerable persuasion to prevail on them to accept the bounty of Government. By studious attention to their habits and prejudices, they were at length gradually brought to assist, and the general result has been, that each Indian with a family has now a little farm under cultivation, in which he raises, not only potatoes and Indian corn, but also wheat, oats, peas, &c.; his wigwam is exchanged for the log-house; hunting has, in many cases, been altogether abandoned, and in none appears, as formerly, to be resorted to as the only means of subsistence. Habitual intoxication is unknown; the Sabbath is carefully observed; their religious duties carefully attended to, and reading and writing, with a moderate knowledge of arithmetic, is almost universal among the young people. I attach great importance to their habits of drunkenness being overcome; at the first, it was necessary to prohibit the bringing of spirits within the bounds of the settlement. The near approach of white settlers has rendered this restriction no longer possible, and yet instances of intoxication are very seldom met with, whilst numerous examples may be brought forward of total abstinence from ardent spirits."

"The log dwelling houses for the Indians were erected by Government. Frame-houses for the Superintendent and the two chiefs, Aisance and Yellowhead, with school-houses at Coldwater and the Narrows, were also built at the commencement of the establishment; since that time, a saw-mill and a grist-mill have been added at Coldwater; and a saw-mill is in progress at the Narrows. About 500 acres of the whole have been cleared and are under cultivation, and it is very gratifying to observe this year, that many of the Indians are, of their own accord and unassisted, erecting log-barns and stables."

"Another strong mark of amendment is in the article of dress. All the Indians here, compared with the Indians in a wild state, are well clothed, and have in most instances, abandoned the Indian dress for that of their white neighbours. They have also become anxious to possess furniture, and some have

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"exercised their ingenuity in the manufacture of articles of household furniture for themselves. All have advanced to a knowledge of the difference between barter and cash transactions,—the main source of imposition by the trader; and they are alive to the advantages of pursuing their fishing in the fall, as a source of profit, and not merely for their own food. To enable them to do this more extensively, they have built for themselves two batteaux, each capable of holding forty or fifty barrels of fish.

"I must not omit what I consider highly in their praise, that, though obliged frequently to submit to irritating and extremely unjust treatment on the part of the neighbouring white settlers, no Indian has, during the whole period of my superintendence, been complained of for any breach of the laws, with one solitary exception,—for the removal of part of a fence; and that was done in ignorance.

"Every Indian throughout the settlement is possessed of the means, with moderate industry, of providing himself with an ample supply of food and clothing, and he has acquired sufficient knowledge of the arts of civilized life to avail himself of these advantages. The minds of the younger branches are opened by education, and religion has fixed itself upon the attention of all."

Such was the improvement made among the Indians in five years, under the careful superintendence of a zealous officer, co-operating with the missionaries engaged in their conversion and religious instruction. It was not long, however, before the encroachments of the white settlers on the line of road opened by the Indians themselves, and the ill usage, and pernicious example to which they were exposed at their hands, induced these tribes to abandon their settlements, and to seek elsewhere a refuge from the contamination of their more civilized white neighbours. In 1836, a year after the date of the above account, they surrendered their Reserve to the Government, and the tribe under Yellowhead, removed in 1838, from the Narrows to Rama, on the north-eastern extremity of Lake Simcoe, where there appeared a prospect of remaining for some years, undisturbed by the white settlers. Here they purchased 1600 acres of land, at a cost of £800, paid out of their annuities, and applied themselves diligently to forming a new clearance, and cultivating the land, in which they have made considerable progress.

Their number is now 184; their village already contains twenty houses, and four barns, and they have 300 acres of land under cultivation.

During the last two years they have been very industrious, and have raised large quantities of produce. In 1841, their crop of potatoes was sufficiently abundant to enable them to dispose of four or five hundred bushels to the white settlers in Orillia and Medonte, without inconvenience to themselves.

These Indians are stated to be Wesleyan methodists. Among the band at the Narrows there were also some Roman Catholics, but it does not appear whether these have accompanied their brethren or have separated and joined those of the same church at Beausoleil.

They have a commodious school-house, in which Divine Service is performed by a missionary of that persuasion. A respectable teacher is in charge of the school.

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12. CHIPPEWAS OF BEAUSOLIEL ISLAND,
MATCHADASH BAY, LAKE HURON.

Evidence of This band, under the chief "Aisanco" Chief Superintendent is the same which was settled by Sir John Pendergast, No. 15, Colborne, at Coldwater. Their present village, which is not very distant from the former settlement, was only commenced last year. It contains fourteen houses, and a barn: the number of the band is 232. They have about 100 acres under cultivation.

The majority of these Indians are Roman Catholics. They have not as yet any place of worship, or school. In the former settlement they were occasionally visited by the Roman Catholic priest, resident at Penotanguishene.

13. CHIPPEWAS OF SNAKE ISLAND, LAKE
SIMCOE.

Evidence of This body of Indians was one of the Chief Superintendent three bands established at Coldwater and Pendergast; ditto the Narrows, and separated from them on of Rev. T. Wil- Dean. Appen- the abandonment of those settlements. ditto, Nos. 15 They now occupy one of the three Islands and 43. on Lake Simcoe, which were set apart for this tribe many years ago. They are 109 in number; and occupy twelve dwelling houses. They have also two barns and a school house, in which their children are instructed by a respectable teacher, and Divine Service is performed by a resident Missionary of the Methodist persuasion, to which these Indians belong. They have about 150 acres in cultivation, and are improving in habits of industry and agricultural skill. Their Missionary, who has been acquainted with them since July 1839, states that the majority of them are strictly moral in their character, that most of the adults are decidedly pious, and that many of them for consistency of character, would not suffer by a comparison with white christians of any denomination.

14. CHIPPAWAS OF SAUGEEN, (LAKE
HURON.)

Evidence of It was from these Indians, and their Chief Superintendent brethren, since settled at Owen's Sound, Pendergast; ditto that Sir Francis Head, in 1836, obtained of Rev. T. Wil- liams. Appen- a surrender of the vast tract of land lying ditto, Nos. 15 and 44. north of the London and Gore Districts, and between the Home District and Lake Huron, containing about 1,600,000 acres. He reserved at the same time, for the Indians, the extensive peninsula, lying between Lake Huron and Georgian Bay, north of Owen's Sound, and supposed to contain about 450,000 acres.

Little was known of these Indians by the Government, before that period, as their village was remote from any white settlement; but they appear to have been settled and converted about the year 1831. In 1837, their missionary gave the following description of their condition:—

"This Mission is beautifully situated. Fine flats, containing from 200 to 300 acres, extend along the river, where the Indians cut sufficient hay for their oxen and cows, and grow excellent corn. There are here some good log houses, and several comfortable bark shanties. On the hill in the rear of the flats are several fine fields of corn and potatoes, and a good

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"kitchen garden belonging to the Mission house. The Indians at this station have been remarkable for their steadfastness since they embraced Christianity; they appear to be a happy people; much attached to their missionaries, teachable, and give solid proofs that they are progressing in civilization."

The Chief Superintendent, however, who visited them in the same year, reported that they appeared very poor and miserable, trusting very much to hunting and fishing for their support. The fishing is very productive, and has attracted the notice of the white people, who annoy the Indians by encroaching on what they consider their exclusive right, and on which they rely much for provisions.

They hunt in the tract belonging to the Canada Company, and on the unoccupied lands south and east of the Saugeen river. Their present number is 197, including about a score of Pottawatamies.

This settlement does not appear to have been visited by any officer of the Government since 1837; and so little is it known, that it is supposed to have been incorrectly laid down on the map, by the extent of half a degree. The Chief Superintendent reports, that he cannot give an accurate account of it. He states that the greater number of the Indians lived for a long while in very small log houses, and in houses made of elm bark. The present missionary states, that there are only six log houses, and that the rest are bark huts or wigwams. The village is situated about two miles up the River Saugeen. From the report of the Chief Superintendent, it appears, that the Indians contemplated the abandonment of this situation for one nearer the mouth of the river; but they have since determined to remain in their old locality, and have this year, built by contract, six excellent houses.

The mouth of the Saugeen River forms the best, and almost the only port of refuge on the eastern shore of Lake Huron; hence, it is likely to become a place of considerable resort, and it is in contemplation to carry two roads in different directions through the Saugeen tract to this point. The rumour of this intention was lately a source of much inquietude among the Indians, as they became apprehensive of being obliged to quit their settlement and surrender their improvements. This apprehension, however, appears to have been removed, and they are now looking forward to the erection of a saw-mill, and to the supplying of the schooners touching at the port with lumber and fish.

A missionary of the Wesleyan Methodists has long resided among them; their present missionary is an Indian, brought up at the Rice Lake Mission, and at a school in the United States. They have a chapel which serves as a school-house, and a mission house, which were built by the Wesleyan Methodist Society, about the year 1831. They have also had a schoolmaster for some time past. Almost all the tribe have embraced Christianity, and many are pious and exemplary in their deportment.

They are entitled to share in the annuity of £1250, recently granted in exchange for the Saugeen territory, surrendered to Sir F. Head in 1837; and as they have already given proofs of their desire for civilization and improvement, there is every reason to hope that their progress will be at least as rapid as that of other tribes who have possessed, and are exhibiting the results of similar advantages.

Appendix
(EEE.)

20th March.

15. CHIPPEWAS OF BIG BAY, IN OWEN'S
SOUND, LAKE HURON.

Evidence of Chief Sporn-
tendent; ditto
of Rev. J.
Neelands.
Appendix, Nov.
15 and 45.

These Indians were formerly either wanderers in the Saugeen tract, surrendered to Sir F. Head, or lived in scattered wigwams, on the shores of Big Bay. According to the agreement then made with them, it was proposed that they should either repair to Manitoulin or to that part of their former territory which lies north of Owen's Sound; upon which it was promised "that houses should be built for them, and proper assistance given, to enable them to become civilized, and to cultivate land."

In 1842, their present settlement was permanently formed by the erection of fourteen log houses, and a barn, out of the proceeds of their annuity, under the direction of the Indian Department. Their number is 130; and they have about 120 acres of land under cultivation, but from the short time they have been settled, and the little experience which they can have yet acquired, it is not probable that they have made much progress in agriculture. In 1842, they were supplied with two yoke of oxen, paid out of their annuity, and are anticipating an extension of their present plantations.

They are Christians, and a Wesleyan methodist missionary, resident at St. Vincent, twenty-five miles dis-

tant, has visited them regularly since October, 1841. A resident missionary was appointed to this settlement, last year, by the Canadian Wesleyan Methodist Conference. They have also had a school, conducted by an Indian, and maintained by the same body, since the close of 1842.

They share in the same annuity as the Chippewas of Saugeen.

16. CHIPPEWAS AND OTHERS, IN THE
TOWNSHIP OF BEDFORD.

Within a few years past, some stragglers from the Rice Lake tribe have settled in the Township of Bedford, about twenty-five miles north of the town of Kingston; and recently, they have been joined by a band of eighty-one Indians from Lower Canada, belonging to the post of the Lake of Two Mountains. As the settlement is of recent formation, and the claim of these Indians upon the attention of the Department of Upper Canada, has only been brought forward last year, they have not yet been visited by any officer of the Department; and no account can be given of the settlement. By Instructions issued in 1843, they were transferred from the Roll of Lower Canada to that of the Upper Province, and, accordingly, received their presents for the first time in that Province.

Appendix
(EEE.)

20th March.

Appendix
(F. F. F.)

22d March.

REPORT.

Appendix
(F. F. F.)

22d March.

THE SELECT COMMITTEE to which was referred the Petition of N. SPARKS and others, of Bytown, for an Act to restore to Nicholas Sparks certain lands in Bytown, taken possession of by the Ordnance Department, for the purposes of the Rideau Canal, but not appropriated by them to that purpose,—and, also, the Bill to explain and amend part of an Act passed in the seventh year of Her Majesty's Reign, intituled, "*An Act for vesting in the Principal Officers of Her Majesty's Ordnance, the estate and property therein described; for granting certain powers to the said Officers, and for other purposes therein mentioned,*" have the honor to Report:

THAT it was the manifest intention of the Legislature, in passing the 29th Section of the above mentioned Act, that "all lands taken from private owners at Bytown, under the authority of the Rideau Canal Act, for the uses of the Canal," which had not been actually used for that purpose before the passing of the Act, should be restored to the party from whom the same were taken.

It has been satisfactorily proved to Your Committee, that the land which the Petitioner, Nicholas Sparks, now claims to be restored to him, amounting to about eighty acres, has never been used for any purposes connected with the Rideau Canal, or for any other purposes whatsoever; and it is also in evidence, that the proviso in the abovementioned section, was introduced for the purpose of compelling the Ordnance Department to return this land to its owner, Mr. Sparks; and that in consequence of this proviso being so inserted in the Act, the Special Committee to whom, in 1843, was referred Mr. Sparks' Petition in this matter, felt it unnecessary to Report.

Your Committee find, on examination of J. S. Elliott, Esquire, the Commissioner on behalf of the Principal Officers of Her Majesty's Ordnance, and of Colonel Holloway, Commanding Engineer in Canada, that no part of the land belonging to Mr. Sparks, and taken possession of by the Ordnance, was ever used from the time it was so taken until now, for any purposes connected with the construction or defence of the Canal, and that it is now as uncertain as ever whether it will ever be required for either purpose. It further appears from the evidence of the above gentlemen, and from the circumstance of their obtaining from the Court of Chancery an Injunction prohibiting Mr. Sparks from entering upon or interfering with the land in question, that the Ordnance Department are resolved to resist his claims and to retain possession of his property, because, perhaps, at some future day, it may be required for some purpose connected with the Canal, or its fortifications.

Your Committee feel bound to express their opinion that the conduct of the Department, in thus depriving